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REPORT

OF THE

COMMISSION OF ARTS

TO THE

FIRST CONSUL BONAPARTE,

ON THE

ANTIQUITIES OF UPPER EGYPT,

AND THE

PRESENT STATE

OF ALL THE

TEMPLES, PALACES, OBELISKS, STATUES, TOMBS, PYRAMIDS, &c.
OF PHILÆ, SYENE, THEBES, TENTYRIS, LATOPOLIS,
MEMPHIS, HELIOPOLIS, &c. &c.

FROM THE CATARACTS OF THE NILE TO CAIRO;

WITH

AN ACCURATE DESCRIPTION OF THE PICTURES WITH WHICH
THEY ARE DECORATED,

AND

The Conjectures that may be drawn from them, respecting the
Divinities to whom they were consecrated.

TRANSLATED FROM THE FRENCH OF

CITIZEN RIPAUD,

LIBRARIAN TO THE INSTITUTE OF EGYPT.

London:

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PICCADILLY.

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Sept. 10, 1800.

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REPORT

MADE TO THE

FIRST CONSUL BONAPARTE,

BY

CITIZEN RIPAUD,

LIBRARIAN TO THE INSTITUTE OF EGYPT.

CITIZEN FIRST CONSUL,

I HAVE the honour to preſent to you an abridged deſcription of the principal monuments of Upper Egypt: it is extracted from very extenſive obſervations, written on their ſeveral ſituations. I have avoided, as much as poſſible, a repetition of what has been ſaid by the travellers who have preceded us.

I have added a very haſty account of the labours which have engaged the Commiſſion of Arts. The work which it propoſes to publiſh under your auſpices, will give a more correct idea of what it has done, than the moſt circumſtantial hiſtory can produce.

No preceding traveller has paſſed through Egypt with the ſame ſecurity that we have

conſtantly enjoyed, and which we owe to you.

The courſe of the Nile ſhould now be as well known as that of any river in Europe. The poſition of the principal monuments and of the moſt important cities, has been determined by aſtronomical obſervations.

At Phylæ, the ſuppoſed burial-place of Oſiris, and the ultimate limit of the Roman empire on the coaſt of Ethiopia, we have engraved the longitude and latitude of that iſland, and of the city of Syene. At Thebes we alſo engraved on the weſtern gate of the palace of Carnack, thoſe of twelve of the moſt ancient cities. We acknowledge our ſatisfaction in aſſociating, after a lapſe of five or ſix thouſand years, our imperfect obſervations with the duration of thoſe imperiſhable monuments.

We have encamped during twenty-five days on the ruins of this ancient capital of Egypt. This reſidence, from the number of perſons employed in the Commiſſion, was equivalent to that of an individual during the ſpace of two years; and we enjoyed the advantage of having a much larger number of eyes employed on the ſame objects. We diſcuſſed on the very places themſelves, the different opinions which have

have directed our attention to the patient examination of the architecture, the temples, the palaces, the general effect, and the more minute detail of the ſculpture and baſſo-relievos.

Being accompanied by a portable library, which was entruſted to my care, we have compared the deſcriptions of former travellers, with the monuments of which they have endeavoured to convey ſome idea. We have, however, felt with ſome degree of mortification, that, in conſequence of their exaggerated praiſes, their writings and even their drawings have leſſened the meaſure of that intereſt which thoſe monuments really poſſeſs.

The views given by Norden are equally inaccurate and inſignificant. His deſcriptions are obſcure, for he was not ſufficiently inſtructed. Beſides, he was of a timid character; and actually viſited the iſland of Phylæ by the light of a lantern.

Paul Lucas is a very inconſiderate, unreflecting traveller, and ſubject to a ridiculous ſpirit of exaggeration. He has deſcribed as granite the free-ſtone of which all the temples of Upper Egypt are conſtructed.

Sicard, more ſagacious and correct, has contributed very much to illuſtrate what was ob-

ſcure and uncertain in the ancient geography of this country. In this view he has proved a very able aſſiſtant to our countryman d'Anville.

That diſtinguiſhed ſcholar has been the continual object of our aſtoniſhment. By the force alone of his critical ſagacity, he has aſſigned, with a degree of accuracy, which is perfectly aſtoniſhing, the poſition of ancient cities and villages, as well as the courſe of canals, in a country which he had never viſited.

The Conſul Maillet, Vanſleb, and the tranſcriber Savary, offer nothing that is true or uſeful in their works.

The two moſt eminent travellers who have written on Egypt, are Granger and Pococke. The firſt, who was a phyſician, and a Frenchman, viſited this country in the year 1730; and it is very much to be regretted that his work is ſo ſhort. This author is well informed, judicious, and of excellent authority.

The ſecond is the moſt learned of them all, and his deſcriptions approach the neareſt to the truth. Nor was he deficient either in activity or reſolution. Almoſt every thing that he himſelf wrote is good; but the drawings, which he cauſed others to execute, are very inaccurate.

Though

Though we appear to pronounce with ſome degree of ſeverity on the merits of theſe writers, we are ready, at the ſame time, to bear teſtimony to the numberleſs difficulties which they experienced; difficulties of which we could ſcarce entertain a ſuſpicion, from the accommodations which your diſtinguiſhed kindneſs commanded for us.

It is probable, that, in the introduction to the book which the Commiſſion propoſes to publiſh, it will not expreſs itſelf with the freedom which I have uſed reſpecting the writers whom I have mentioned to you. They will be contradicted in no other way than by the expoſition of facts; for it appears to me, that this work ought to be treated as if no other had been publiſhed on the ſame ſubject.

Encamped near the ſite of the monuments, each of us engaged in that branch of the work which the habits and ſtudy of his life had rendered the moſt familiar to him. The views taken by Citizens Dutertre, Cécile, and Balſac, faithfully repreſent the actual ſtate of the temples and palaces. Lepere the architect, and ſeveral engineers, have drawn the plans as well as the elevations and ſections, with an exactitude, which cannot fail to give a complete

and ſatisfactory idea of them. The baſſo-relievos and paintings in freſco, which adorn them, have been accurately copied by the young people in the Commiſſion of Arts; the topography of the ancient cities has been executed by the engineers and geographers, while I am occupied with Citizens Fourrier and Cortaz in forming written deſcriptions, which are to accompany the plans and drawings.

I have the honour to preſent you at this time, Citizen Firſt Conſul, the reſult of the operations which have been completed by the members of the Commiſſion of Arts, and have been occaſioned by the inſpection of ancient monuments. They muſt, however, be confirmed by detailed memoirs, which, diſdaining conjecture and ſyſtem, ſhall be confined to ſolid and inconteſtable authorities.

A colony from Ethiopia peopled Egypt; it followed the courſe of the river which waters it. The firſt who fixed there were the Troglodytes; that is, inhabitants of grottos which had been formed in the rocks by the hand of nature. They eſtabliſhed themſelves in the moſt ſouthern parts of the country.

The moſt ancient monuments are thoſe which are neareſt the tropic. At Phylæ, an iſland

iſland ſituated beyond Syene, two temples have been deſtroyed, of whoſe materials two others have been rebuilt, which ſtill remain. Thus a generation of monuments may be ſaid to have been eſtabliſhed, and the age of each of them is triple that of the moſt ancient ſtates of Europe. That time never fails to anſwer the purpoſes of nature, is a reflection of Volney, as juſt as it is agreeably expreſſed; and an inſpection of the monuments and natural phenomena in Upper Egypt confirms this truth. The rocks of granite which ſurround Syene, ſtill retain their original appearance; and the obeliſks which have been erected upwards of four thouſand years have remained inſenſible to the action of the air.

All the temples and palaces are built of freeſtone; two or three of them are formed of a calcareous ſtone; and except the obeliſks and coloſſal ſtatues, more granite is found in the ruins of Alexandria and its moſques, than is to be met with from Cairo to the Cataracts.

The monuments were not entirely conſtructed of granite, till the ſeat of the monarchy was transferred to Memphis. Then Upper Egypt was deſpoiled of whatever could be taken away, and Lower Egypt was enriched at

its expenſe. Then the arts having attained an higher degree of perfection, luxury influenced the choice of materials, and the temple of Iſis, at Babbeat, was conſtructed of granite; and the rocks of Elephantine furniſhed thoſe enormous blocks which formed the *monolithean* chapels of Sais and of Butos, whoſe weight was ſeveral million of pounds. The labour neceſſary to ſeparate them from the rock, to place them upon rafts, to tranſport them two hundred and twenty leagues from the quarries from which they were extracted, to hew, to hollow, and to poliſh them, compels us to admire the perſeverance of theſe people in ſuch extraordinary undertakings; and to lament, at the ſame time, that it was not directed to the execution of more ennobling objects.

The erection of a ſingle obeliſk is ſufficient, in our day, to eſtabliſh the reputation of an architect; and how many of them have the Egyptians detached from the quarry, brought away, and erected! When we reflect on the efforts which at length produced theſe operations, we are penetrated with reſpect for thoſe who undertook and executed them; and poſſeſs a clear comprehenſion of the moral and phyſical

phyſical means, whoſe union was indiſpenſable to their completion.

The monuments of ancient Egypt evidently prove, that every thing in that country was done for gods and for kings. Five immenſe palaces, and thirty-four temples, ſtill remain; while the only private habitation that could be diſtinguiſhed, was ſo encumbered with rubbiſh, as to offer but a very imperfect notion of its original deſign.

A temple, among the Egyptians, was a vaſt volume diſplayed to receive their reſpect and adoration. Hence it is, that all places conſecrated to religious worſhip are adorned and inſcribed, both within and without, with pictures and holy maxims. Theſe are ſeen alſo under the porticos, on the columns, in their lower rooms, on the walls of ſtair-caſes, and in the ſubordinate apartments. Let us go back to the time when the pious Egyptian entered his place of worſhip: the multiplied images of his gods ſurround him; the coloſſal baſſo-relievos repreſent themſelves to him; wherever he turns his eyes, his laws, and the ſacred explanation of the myſteries which he adores, appear every where around him. At the ſame time the ſtrong and glaring colours which

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are diſplayed in the pictures, contribute to diſturb his imagination; while a dim, religious light increaſes that fear, which heightens the ſpirit of his adoration.

Aſtronomical ſubjects are engraved under the porticos, and in the veſtibules of the temples, as if the prieſts thought that a regard for the ſciences was the beſt preparative for the duties of religion.

The temples of Denderah and Eſné are the moſt recent edifices; and the zodiacs which decorate the ceilings, repreſent the ſtate of the heavens at the diſtance of four thouſand eight hundred years from the time when we behold them. What people is there who have been ſo devoted to aſtronomy, and rendered it ſuch ſolid homage, in preſerving through ſuch a long courſe of years the reſult of their obſervations?

The eternal duration of their monuments, was the object which the Egyptians propoſed in erecting them; and twenty of their temples are ſtill ſeen in as high a ſtate of preſervation as the moſt modern of our ſtructures. Their ſtrength is, indeed, favoured by the climate, which is not calculated to injure or deſtroy them.

Egypt

Egypt is the cradle of architecture; the monuments which are ſtill ſeen there, have attained the principal object which is propoſed by this art. They produce aſtoniſhment.

That ſolidity with which they are ſometimes reproached, is connected with ſtrength; and it is owing to ſuch a circumſtance, that, after a period of ſix thouſand years, we behold theſe gigantic buildings.

The elegance of proportion, the grace of detail, beauty, harmony, and general reſult, are enchanting in the Greek orders. The boldneſs and lightneſs of the upper parts, pleaſe in the Gothic edifices; maſſiveneſs and ſolidity are impoſing in the monuments of the Egyptians.

When they firſt erected a column, they appear to have had no other object than to place the cup of the *lotus* upon its ſtem. It was an homage offered to the plant which, from their firſt eſtabliſhment, had furniſhed to the new coloniſts an wholeſome and abundant ſuſtenance.

No traveller, before us, had remarked the reſemblance of the Egyptian columns with the different productions of nature; and, nevertheleſs, thoſe who erected them employed their utmoſt

utmoſt ſkill to render the imitation perfect. On the baſe of the column they engraved, in a circular form, the leaves of the *nymphea* or water-lily; and gave to the part of the ſhaft neareſt the capital, the form of a bundle of the ſtems of the *lotus*.

They afterwards extended this love of imitation to other productions of the vegetable kingdom, and they repreſented the bud of the ſame plant, with the head of the date-tree; and, among the ornaments of ten different capitals, they have deſigned the branches of the fan palm-tree, and the flowers of the *nelumbo*.

It is very eaſy to obſerve certain points of conformity between the architecture of the Egyptians and that of the Greeks. The latter appear to have at firſt adopted, without the leaſt alteration, the columns raiſed on the banks of the Nile: but they ſoon brought them to their preſent perfection, by the power and influence of their admirable taſte and genius.

The plan of their moſt elegant temples is alſo taken from the ſmall peripteral temples of the Egyptians.

Thus is the ingenious fable of Vitruvius deſtroyed, who attributes the origin of architecture to an imitation of the wooden cabins which

which were inhabited by the moſt ancient people of Greece. Their deſcendants, anxious to attribute to themſelves every kind of diſcovery, were very cautious of diſcloſing their obligations to the Egyptians in this art. Without mentioning any of the great number which they owed to that people, they have, in general terms, praiſed them for their wiſdom, which has ſince been conſidered, not only with leſs veneration, but with ſome degree of doubt as to its exiſtence.

The taſte of Egypt differed from that of Greece, as well as from our own, in bringing together thoſe maſſes, which we have always been particularly careful to detach and inſulate. At Luxor, in a ſpace of thirty feet, two obeliſks are ſeen of ninety-two feet in height; behind them are two coloſſal ſtatues of thirty-five feet, and ſomewhat farther are two moles, whoſe elevation is fifty-five feet. It is impoſſible not to feel the impreſſion of grandeur, that the accumulation of theſe maſſes is calculated to produce.

If the firſt aſpect of a temple creates an animating ſurpriſe in the mind, the paintings, which adorn every part of the ſurface, prolong and extend it. They all relate to the worſhip

of

of the gods of Egypt; they repreſent offerings and ſacrifices, as well as ſubjects connected with aſtronomy and agriculture. In theſe repreſentations we recollected many of thoſe divinities, of whoſe exiſtence we had entertained no more than a diſtant ſuſpicion, and many others concerning whom hiſtory has been altogether ſilent.

The drawing of the baſſo-relievos is incorrect, as the leſſer members of their architecture are defective. The obſervation which the Abbé Winckleman made on the firſt, may be applied to both: "The Egyptians have ſacrificed to all the divinities, except the Graces."

The ornaments are of a fantaſtic invention, which can have no relation to any thing but the rites of religion, and are very heavy in their execution: they afford no repoſe to the eye. The drawing of the human figure is ſometimes diſguſting, while that of animals frequently approaches to perfection.

Each picture is generally compoſed of three perſons: the divinity to whom the offering is made; the prieſt who preſents it; and a divinity of an inferior order behind the former. Their attitudes are, in general, ſtiff and conſtrained; and the artiſts of this country being ignoarnt

ignorant of perſpective, were not capable of giving effect to groups of figures. But, with all theſe defects, the baſſo-relievos afford pleaſure in the view of them, from the intereſting ſubjects which they trace. Beſides, though, as an whole, their pictures may be incorrect, the parts which compoſe them are ſometimes executed with the utmoſt care and preciſion.

Certain religious prejudices were, without doubt, unfavourable to the advancement of the arts in this country, and checked their progreſs; or how is it poſſible to conceive, that, after a continued practice in the art of deſign, during five or ſix thouſand years, ſome diſtinguiſhed artiſts ſhould not have appeared, capable of taking a bolder flight, and of attaining that perfection which their ſcholars have ſince acquired in ſo ſhort a period? The laws which confined them to the ſervile imitation of the firſt figures that were traced in the infancy of the monarchy and the art, did not probably extend their permiſſion to animals. Hence it is, that the repreſentations of the latter are infinitely ſuperior to thoſe of the former.

The paintings which adorn the palaces, contribute

contribute as much to mark the difference which exiſts between them and the temples, as the diſtribution even of the apartments. The greater part of them conſecrate military acts and exploits, paſſages of rivers, ſieges of fortified towns, battles by land and ſea, and the march of armies. The ſhape of the arms, as well as their number, evidently prove, that the means of deſtruction were, in thoſe ages, as various and extenſive as in our own days.

The baſſo-relievos which deſcribe the triumphs of the conqueror, follow thoſe which repreſent his victories. The priſoners are dragged into his preſence, where heaps of human hands and virile members are diſplayed. An unfavourable opinion of the Egyptians, and their character, muſt not however be formed from theſe pictures. The genitals, of which an exact enumeration is made before him, are thoſe of enemies who have fallen in the field of battle, and are laid at the feet of the hero as trophies of his victory. The priſoners do not appear to have ſuffered this mutilation.

The ancient Egyptians are accuſed of immolating their fellow-creatures; but the baſſo-relievos which preſerve the memory of this barbarous cuſtom, inform us, that they were enemies

enemies who were thus ſacrificed. It is not improbable that theſe ſculptures may alludo to ſacrifices in periods preceding their civilization. Almoſt all nations, at certain epochas, have practiſed this horrible cuſtom, which is that of infant ſociety.

The dead have ſhared, with their gods and their kings, the care and homage of the ancient Egyptians. The longeſt life of a monarch was ſcarce ſufficient to form his tomb. The ſepulchres of the ſovereigns of Thebes are alſo among the moſt aſtoniſhing efforts of human labour and patience.

It was poſſible to employ but a very ſmall number of workmen in the excavation of grottos; nevertheleſs, they are decorated, in the ſmalleſt receſſes, with paintings and hieroglyphics, whoſe colours retain all their original freſhneſs and brilliance. The figures which have not been coloured, have received a poliſh equal to that of the fineſt ſtucco.

The ancient Egyptians believed, that, after a certain number of ages, they ſhould return to life, if their bodies had not undergone any change in the tomb; hence aroſe the practice of embalming, and the particular care they took to ſecure the mummies from the inunda-

tions of the river. The monarch and his subject, the rich and the poor, impelled by the common hope of reanimation, employed the ſame precautions, and with equal ſolicitude.

The chain of mountains oppoſite to Thebes is pierced with an aſtoniſhing number of ſepulchral grottos. The learned men who preceded us, neglected to examine them, and they alone would have dignified the reſearch of any traveller. The order of their poſition on the ſide of the mountain, was regulated by the wealth of thoſe who occupied them. Thoſe which were neareſt to the level of the earth belonged to the moſt opulent families; their ſpace and their decorations evidently proved it: thoſe of the citizens of moderate fortune were about half way up the rock: while the poor occupied the moſt elevated ſituations, and they are the moſt intereſting of them all.

The hiſtory of the progreſs of civilization is ſeen in the baſſo-relievos or the paintings in freſco, which repreſent the various labours of the ancient Egyptians. Hunting, fiſhing, tillage, harveſts, navigation, the traffic of the money-changer, military exerciſes, the practice of certain arts and trades, with marriage, and

funeral

funeral ceremonies, are repreſented in a thouſand places.

In every part of Upper Egypt, near the ſite or the ruins of an ancient city, the tombs of its inhabitants may be found in the mountains; and the hiſtory of every Egyptian who is buried there is traced on the wall.

Theſe grottos ſerved as aſylums for the earlieſt inhabitants of the borders of the Nile. They afterwards became their laſt abode, and the awful conſervatory of thoſe bodies, which, as they believed, were once again to ſee the light. Some ages after, the pious and enthuſiaſtic anchorites buried themſelves alive in theſe awful receptacles, to continue, as it were, their ancient deſtination.

When population, accompanying the ſeat of the monarchy, deſcended towards Lower Egypt; the kings, who eſtabliſhed themſelves at Memphis, impreſſed with an idea of the power and greatneſs, which was aſſociated with the ſepulchres of the Theban kings, determined to rival the labours of their predeceſſors; and erected the pyramids.

The love of the gigantic, which is peculiar to the nations of the Eaſt, produced theſe monuments; and the Greek kings of Alexandria

did not disdain to imitate those who had preceded them.

When we reflect on these temples, palaces, tombs, and imperishable structures, we are naturally led to ask under whose government they have been erected: and when we are informed it was under that of priests, we should be astonished that the sacerdotal authority had attained to such an height, if we did not reflect that the Egyptians had then arrived at a point of civilization, when religion never fails to acquire a very predominating influence.

Cambyses subverted the government of the priests, and threw down the monuments which they had erected. The traces remain of those wedges which divided the colossus of Memnon, and broke in pieces the obelisks of Thebes. Whether it was from ignorance or from policy, is of little consequence; the result is the same. Nevertheless the interests of truth demand this discussion, as it may contribute to enlarge our knowledge of the influence and power of the priests over the inhabitants of Egypt.

Cambyses appears to have had a taste for the arts; he transported into Persia various pieces of sculpture that were precious, both for the materials of which they were composed,

and

and the ſkill that executed them. He invited into his dominions that colony of artiſts which erected the ſtill exiſting palace of Perſepolis. He could have, therefore, no other object than to diminiſh, if not to annihilate, the reſpect of the Egyptians for their prieſts, by breaking in pieces the monuments which contributed to maintain that veneration. He revenged himſelf on that claſs alone, and the objects of their adoration, for the revolts of the citizens: how happy would he have been if he had ſhed no other blood than that of the ox Apis!

Voltaire has expreſſed his doubts whether this action was rational or extravagant; though he ſeems rather inclined to the former opinion. He manifeſts but a ſmall portion of regard for what he calls the pretended wiſdom of the Egyptians. He has, perhaps, attached a too extenſive ſignification to that word, which ſeems to relate excluſively to ſcience; and in that ſenſe they merited all the praiſes which have been laviſhed on them by the Greeks. Perhaps, alſo, in the rigid accepation of that word, they have not deſerved the ſevere criticiſm of Voltaire.

The Egyptians, by obeying thoſe laws which they had framed for their own govern-

ment, by conforming to thoſe political regulations which they had impoſed on themſelves, and by obſerving thoſe moral precepts which they had conſecrated, offer three diſtinct and moſt eſtimable models of human conduct. The moſt ancient government of the world was the moſt durable. This would be, without doubt, a very powerful argument in favour of the wiſdom of the prieſts, who dictated laws accommodated to the climate of Egypt, as well as to the character of its inhabitants; and it would excite an high eſteem for a people, who ſupported them with perſeverance, and ſubmitted to them with docility, during a lapſe of time that aſtoniſhes the imagination, if one conſideration alone did not check the progreſs of ſuch a favourable opinion.

The prieſts having conducted the Egyptians to a ſtate of civilization, which, by flattering their ſelf-love, favoured their own authority, made the ſame efforts to keep them to that point, which they had already employed, to quicken the activity that advanced them to it. At the ſame time, the Egyptians perſiſted in their obedience, to the moment, when, by proving their weakneſs, it ceaſed to be a virtue.

If the phyſical diſpoſition of a country, and the

the influence of climate, are not applicable to the character of all the inhabitants of the globe, theſe cauſes, at leaſt, are ſufficient to illuſtrate that of the Egyptians.

The Nile is equally a pledge of the fertility of the earth, as of the ſubjection of its inhabitants. It guarantees the poſſeſſion of the country to the conqueror, who has rendered himſelf maſter of its courſe. The deſerts that ſurround it refuſe to the Egyptians the means of eſcaping from ſervitude by emigration; and the unremitting influence of the heat, by condemning them to a ſtate of moral as well as phyſical ſloth, diſpoſes them to ſervile ſubmiſſion. Enured to a monaſtic life under the direction of the prieſts, ſlaves under the Perſians, and ſubjects under the Macedonians, they afterwards ſubmitted themſelves, with equal readineſs, to the Roman emperors and the Greek ſovereigns of Conſtantinople.

When Alexander invaded them, they were already become very inferior to their anceſtors; and had, in a great meaſure, loſt their national character. The ſolemn auſterity which was required by their regular and monaſtic life, produced, under the tyranny of the Perſians, the

gloomy and morose disposition of a cheerless and cowardly slave.

This vice of the mind and character very naturally disposed them to run headlong into all the irregularities of misanthropy and superstition. The country where men first united in society was that where they first meditated to dissolve it, or at least to separate from it for ever.

The borders of the Nile beheld the first monks, and the greatest number of martyrs. Its inhabitants at that time were actuated only by a spirit of resignation, which may be denominated the courage of weak minds.

Egypt, the cradle of the arts and the sciences, was also that of religions; the worship of its gods spread over the greater part of the earth. We find in the basso-relievos of its monuments, the origin of various ceremonies of the Christian church, the faithful representation of its sacred vases, the detail of those ornaments which decorate its priests, and the dresses of its monks.

At all times an intolerant spirit has animated the inhabitants of this country. Ignorance and barbarism extended its effects to the inanimate figures which decorated the ancient temples.

Christians

Chriſtians and Muſulmans agreeing only in deſtruction, emulouſly mutilated the ſculptures; the one believing that they effaced the images of demons, when they broke in pieces the heads of animals; while the repreſentations of the human figure, as they fell to the ground, ſatisfied the ſcruples of the others.

The temples of the Egyptians have been ſucceſſively thoſe of the ſects of philoſophers, of Jeſus and of Mahomet. The figures of the four Evangeliſts, decorated with rays of glory, have replaced thoſe of Cnuphis and of Phthu, of Oſiris and of Iſis. On the ruins of the altar of Chriſt the niche has been chiſelled which contains the ſacred Kéabé. Theſe holy places are at length converted into ſtalls for cattle.

The hiſtorian Joſephus ſays, that the Egyptians of his time did not poſſeſs the firmneſs of the Macedonians, nor the prudence of the Greeks, and that their manners were corrupt. Ammianus Marcellinus, three ages after him, repreſents them as ſerious and ſad, vehement in all their motions, litigious, importunate, and inceſſantly beſieging the court of the emperors with pecuniary demands. "It is conſidered as a diſgrace with them," ſays he, "to have paid their tribute with willingneſs, and without

out having been compelled by the ſtrokes of a ſcourge." Theſe traits ſeem to characterize the inhabitants who have ſucceeded them.

Such are, Citizen Firſt Conſul, the earlieſt reflections which have ariſen in our minds on the view of temples, palaces, ſepulchral grottos, ſtatues, baſſo-relievos, and paintings, which ſtill enrich Upper Egypt. If they obtain your approbation, I ſhall felicitate myſelf, as a member of the Commiſſion of Arts, in having contributed to preſerve the favour and regard which you have demonſtrated to that inſtitution.

Citizen Firſt Conſul,

Health and reſpect.

RIPAUD,

Librarian and Member of the Inſtitute of Egypt.

A

BRIEF DESCRIPTION

OF THE

PRINCIPAL MONUMENTS OF UPPER EGYPT;

WITH

Particular Accounts of the Pictures with which they are decorated, and the Conjectures that may be drawn from them, reſpecting the Divinities to whom they were conſecrated.

PHYLŒ.

PHYLŒ is, properly ſpeaking, one rock of granite; and whatever is moſt pictureſque in Egypt, ſeems to have taken refuge there. The length of this iſland is not more than one hundred and fifty fathom, and its breadth is about ſeventy. In this narrow ſpace are contained three entire temples, the remains of a building erected for the reception of the Roman cohort who guarded this poſt, and ſome indications of two other temples.

Two paſſages, one in Diodorus Siculus, and the other in Seneca, encourage us to believe,

lieve, that Phylœ was considered, by the ancients, as the burying-place of Osiris. The entrance into the island was forbidden, on pain of death, to every Egyptian, as the priests reserved to themselves the exclusive habitation of it. About thirty Barbarin families now occupy it. There may still be seen the ruins of a small Christian city, which appears to have been destroyed on the invasion of Khaled-ebn-walid.

The great temple of Phylœ presents itself to the south-south-east. The ancient Egyptians appear to have placed it in this situation, in order to form an imposing object to the voyagers of the river.

The testimony of Strabo, and the great number of figures of hawks, which are represented as the objects of sacrifice and religious homage, evidently prove that the great temple was consecrated to this bird, which is the emblem of Osiris.

The plan of the temples found in this island is very irregular; a circumstance which arises from the interval that took place between the building of their different parts. It may, indeed, be proper to remark on this occasion, that

that very few of the monuments of Upper Egypt have been completed.

The entrance to the great temple of Phylæ is by a gate, between two pyramidal walls of fifteen feet in height. The elevation of it is twenty-six feet, and it is enriched with a cornice of very pure architecture, adorned with branches of the palm-tree.

The embraſure of the gate is fifteen feet thick. The exterior of the building is ornamented with paintings repreſenting coloſſal figures. On the left is a figure of twenty feet in height, in the act of ſeizing thirty men by the hair, with his left hand; while, in his right he holds a battle-ax, with which he is preparing to ſtrike theſe devoted victims, who appear to join their hands and ſupplicate his mercy. Their dreſs is that of the barbarians, whoſe wars and defeats are repreſented on the walls of Thebes. He who ſtrikes wears a bonnet which belongs excluſively to thoſe who are appointed to perform the ceremonies of ſacrifice. He crowns the head of all the Egyptians who commit murderous actions on men and animals. A ſimilar figure is placed on the right of the mole, and is in the ſame attitude.

The Egyptian prieſthood well knew the in-

fluence of fear to beget ſuperſtition; and the ſacrificers are placed there, as in ſimilar ſituations, as guardians of the temples. The firſt gate leads to a court of one hundred and twenty feet in length: on each ſide is a colonnade, that ſerves as a portico to two ranges of buildings, which the prieſts occupied as their habitation. This is, perhaps, the only place, where any trace can be found of the dwellings of men conſecrated to the ſervice of the temples.

A ſecond gate, which is of the ſame kind as the former, leads to a veſtibule ſupported by columns, three of which are placed on each ſide, and four in the middle. They are remarkable for four different capitals: one of them imitates the calix of the lotus nelumbo, another the head of the palm-tree, the third the flower of the lotus, and the fourth in part reſembles the firſt, with the addition of the bark of the lotus, and the branches of the fan palm-tree. On the walls, to the right and left of the periſtyle, are pictures whoſe colours are in very good preſervation. The compoſitions conſiſt of three figures. The blue colour appears to be attributive to Amnon and Oſiris, and the green to Taut. The periſtyle has ſixty

feet

feet in length, and communicates, by a third door, with a chamber of fifteen feet long and twenty-five broad; a fourth door continues the ſuite to another chamber of thirteen feet ſquare. It derives its light from an opening above, of a foot and a half by one foot. A fifth door conducts to another chamber of forty feet in length. Three doors then preſent themſelves, one in front, and the others on each ſide; that in the middle leads to the *aditum* of the ſanctuary, which is twenty feet long and fifteen broad: while the doors to the right and left lead to an apartment of twenty feet ſquare. In the *aditum* is a chapel formed of one ſtone, which was the dwelling of the conſecrated hawk: its entire height is twelve feet; its exterior breadth is four feet, and within, its interior ſpace, one foot and a half. It does not, however, riſe above the preſent level of the earth, more than ſix feet and a half. It appears to be the antique model of an entrance to a temple.

In a chamber parallel to the *aditum* there is a ſecond chapel of one ſtone, exactly reſembling the firſt: it ſeems to have been placed for ſome particular purpoſe in the angle of the wall, and was probably deſtined as another chamber

chamber for the ſacred hawk, where he was taught and practiſed in thoſe devout exerciſes, which it was his office to repeat in public and in the ſanctuary.

Temple of Iſis.

This little temple is placed behind the firſt moſe of the grand temple. All the pictures, whether on the exterior or interior of this monument, relate to the education of Harpocrates. The architecture is very pure; but the plan differs from that of the firſt, as there are but three apartments in its interior diſtribution.

A ſmall unfiniſhed Temple.

It is peripteral, and of very fine workmanſhip. The *cella*, which is the place ſet apart for ſacrifices, has never been erected. It is, perhaps, with Denderah, the leaſt ancient of Egyptian ſtructures. The peripteral temples are the moſt elegant that are found in this country, and appear to have ſerved as a model for thoſe which have ſince been erected by the Greeks.

The monuments which are ſeen at Phylæ are not the firſt which were erected in Egypt, though they are ſituated near the frontiers of ancient

ancient Ethiopia. This conjecture proceeds from obſerving, that, in the collection of materials for the conſtruction of the temples, a very great uſe has been made of blocks of ſtone, covered with hieroglyphics, &c. which, bearing no apparent mark of deſtruction, muſt be the remains of temples that have fallen before no other power than that of time. They therefore ſeem to ſuggeſt a generation of monuments, which would throw back the conſtruction of the firſt buildings to an epocha anterior to that which the Chriſtians aſſign to the creation of the world.

ASSOUAN SYENE.

This city has occupied three different ſituations. The Syene of the Egyptians, of the Greeks, and of the Romans, was ſituated on the height which actually commands the preſent city, that is built on the banks of the river: that of the middle age was placed to the ſouth of them both, and embraced a part of the ſurface which covered the former, whoſe ſouthern extremity is indicated by heaps of rubbiſh and fragments of Egyptian bricks.

Beneath the rock of granite which commands the preſent city, and on the bank of the Nile,

there are two columns of granite, adorned with an aſtragal, which proves that they are of Greek or Roman workmanſhip. There are alſo two granite pillars which appear to have belonged to a gate, and ſome coupled columns which were cut in the ſame block, and were probably deſigned to decorate the angles of a ſquare apartment.

ISLE OF ELEPHANTINE.

It is ſituated oppoſite to Syene. Its length is about thirteen hundred fathom, and its greateſt breadth about four hundred. It has been formed by an accumulation of the ſediment of the Nile at the foot of rocks of granite, which ſerve as the kernel of it. There was, as well as at Phylœ and at Syene, a Roman cohort in garriſon at this poſt.

It contains a ſmall Egyptian temple, the ruins of a building erected for the purpoſe of meaſuring the waters of the Nile, and an unfiniſhed ſtatue of Oſiris in granite. This ſmall temple is peripteral, and is compoſed of two apartments, the ſecond of which has been added to the original building, as the wall at the bottom contains the two columns parallel to thoſe of the front. The materials employed in

in the conſtruction of this temple evidently prove its very high antiquity. Indeed, it may be proper to remark in this place, that the ſmalleſt temples which are ſeen in Egypt, are thoſe which belong to the moſt remote periods.

It is at Elephantine that the firſt Barbarins are ſeen. In the time of Strabo, the population of this iſland, as well as that of Phylœ, was divided between the Ethiopians and the Egyptians. This little temple appears to have been conſecrated to Horus. The figures with which it is decorated, poſſeſs in a much greater degree than in any other place, the characteriſtic appearance of the negroes of Africa.

COUM OMBOS.

The ruins of two temples compoſe the only remains of the ancient city of Ombos, celebrated for its worſhip of the crocodile. Theſe temples are ſituated beneath an height which has been formed by a maſs of broken bricks, and the materials of crumbled walls. The whole ſcene bears the traces of ſome very deſtructive conflagration.

The great temple is dedicated to the crocodile; but it is almoſt entirely choked up

with the ſands: the portico alone is preſerved, and its aſpect is replete with grandeur and magnificence. It is in this temple alone that we have obſerved two gates; and they probably led to two diviſions of the ſame enclosure; as they are ſeparated by a range of columns placed in the middle of the portico. It appears, however, that the deſign to give an added grandeur to the exterior form of the temple, found ſome obſtructions in the ſize of the ſtones. The far greater part of the pictures which decorate the interior diſtribution, relate to the worſhip of the crocodile. In every part, offerings are made to the figure of a man, with the head of that animal. But as the people could not addreſs their homage to it, excluſively of Oſiris, they accompany their ſacrifices to the crocodile with ſuch as are due to that divinity. This circumſtance may tend to explain the peculiarity of the two gates attached to this temple, as each of the objects of adoration might poſſeſs its appropriate diviſion of the ſacred edifice.

Parallel with the courſe of the river is a ſecond temple, conſecrated to Typhon. That malignant ſpirit is frequently repreſented with the body of a bear and the head of a crocodile. One half of the temple is fallen into the river, which

which has very greatly encroached on that bank. It is at Ombos that the moſt enormous materials have been employed; and the two temples ſeem to have ſunk beneath the irreſiſtible weight of the ſtones with which they were conſtructed.

GEBEL EL SILSILI; *the Mountain of the Chain.*

This name has been given to the mountain which riſes on the left bank of the Nile, becauſe ſome authors have advanced, rather freely as it appears, that in this place an iron chain was thrown acroſs the river, in order to ſtop the boats of the Nubians, who, at a very remote period, deſcended the river to make inroads into the country. The only monuments that appear there, are two chapels cut in the rock, and which front the Nile.

Sepulchral grottos are formed in great numbers near theſe two chapels; they were deſigned to receive the embalmed bodies of the inhabitants of a city, whoſe former poſition is ſtill diſcoverable, at half a league below, and on the right bank of the river.

The Gebel el Silſili appears to have ſerved as a quarry, and to have furniſhed a large con-

ſumption of ſtone. We ſaw there the figure of a ſphinx in a rough, unfiniſhed ſtate. The temples, which are found beneath this mountain, were probably conſtructed of the ſtone which it affords.

EDFOU, otherwiſe *Apollonopolis Magna.*

This temple is the fineſt, the moſt ſpacious, as well as the beſt preſerved of theſe monuments, and where the Egyptian architecture diſplays itſelf with unrivalled magnificence. Nevertheleſs, its court ſerves as a pen for the flocks of the Arab village which is built around it. More than thirty families have conſtructed their habitations on its terrace; and employ the interior apartments of the ſacred place for warehouſes and cellars.

This temple was conſecrated to Horus, the Apollo of the Greeks. The two moles, which decorate its entrance, are untouched. The gate is more elevated than any other part, and leads to a very ſpacious court, ſurrounded with columns in the form of a periſtyle, behind which were arranged the apartments of the prieſts. The portico is formed of ſix columns in front, and three in depth: the interior diſtribution is like that of the temple of Dendera;

rah; but it is very difficult to penetrate into it, as the heaps of rubbiſh riſe to the ceiling. The temple is ſurrounded with an exterior wall of encloſure, which is not ſeen in any other ſituation. Both its fronts are enriched with pictures and hieroglyphics; its height is about twenty feet, its breadth about ſix, and its diſtance from the temple about twelve feet: it begins where the portico finiſhes. The plan appears to have been more particularly conſidered than that of any other Egyptian monument. There it is that the huge materials have been employed with the greateſt care; though many of the ſtones are not placed perpendicularly on the capitals, and ſeveral of the columns vary in their diameters. Nevertheleſs, after Denderah, here is to be found the moſt perfect example of Egyptian workmanſhip. The drawing of the figures is correct; and there is ſome appearance even of perſpective, in the poſition of the ſtatues of Iſis, which decorate the frize of the portico.

TYPHONIUM D'EDFOU.

To the ſouth, and at two hundred paces from the moles of the great temple, there is a ſmall

one conſecrated to Typhon, as appears from the pictures which embelliſh the inſide, and the figures of the evil genius, which ſerve as capitals to the columns. It is peripteral, like the other temples of this kind. The pictures repreſent the triumph of the Hippopotamos, an animal held in horror by the Egyptians; and the means employed by the women in the ſervice of Iſis, to chaſe away the evil genius, at the moment when that goddeſs ſuckles her infant: they ſtrike the *tabor*, a kind of drum which was in uſe among the Hebrews, and ſweep the ſtrings of the harp.

EILETHIA, City of *Bubaſte*.

The ſituation of *Eilethia*, now El Kab, appears from an encloſure of three hundred and fifteen fathom, which contains many fragments of columns, ſome ſtatues, and a ſphinx in black and white marble. At five hundred fathom to the north of the walls of the town are the ruins of a ſmall peripteral temple, in a very dilapidated condition. The Arabic mountain in the vicinity of this temple is pierced with a number of grottos that ſerved as places of ſepulture to the inhabitants of Eilethia. The

greater

greater part of these grottos consist of a chamber of eight feet square, on one side of which there appears an hole that forms a descent to the caverns destined to receive the mummies: they are very spacious, and each of them seems to have been appropriated to a single family.

It appears probable that fish were sometimes embalmed; as small openings are visible in the rock, of about two feet long, and about six inches broad, resembling those where chacals are still found at Siout. There is a grotto also, which seems to have been set apart for the sepulture of crocodiles. Heaps of the heads of these animals have been seen in the grottos of El Kab, and two of them have been selected as very remarkable; the longest is eighteen feet long, and nine broad. At the extremity, and in a niche four feet deep, are three statues of the ordinary proportions of the human form. That in the middle represents a man seated, whom two women, in the same position, support under the arms.

There is every reason to conjecture that this figure is the effigy of the Egyptian buried in this grotto. The two sides of the wall offer, in a very distinct manner, all the details of tillage, of sowing seed, of the harvests of different

ferent grains, of the vintage, of fiſhing and hunting, of drying and ſalting fiſh and fowl, of navigation, of offerings to the gods, and funeral ceremonies. The moſt remarkable objects in theſe pictures are the teams of men harneſſed to draw the plough, while oxen perform the ſame labour beſide them. The moſt minute circumſtances are repreſented that relate to the harveſts of barley and flax, the thraſhing of grain, the placing it in the ſtore-houſe, and the preparations of food for the harveſt-men.

It may be remarked, that the ancient Egyptians adminiſtered their affairs with infinite regularity. Wherever men are deſcribed as employed in different works, there are always perſons occupied in taking an account of them on a *volumen* or roll, with the *calamus* or pen formed of reeds. Nor is the economy of their flocks forgotten, as men are repreſented in the act of driving before them oxen, goats, and aſſes. They have, indeed, neglected no opportunity to heighten their imitation of nature, by thoſe traits, which being founded on a knowledge of the characters and habits of animals, muſt render it more exact.

The moſt ſtriking circumſtance in the details of

of navigation, relates to the form of the veſſels, which bear a conſiderable reſemblance to the *ſchermes* that at this time navigate the Nile: the only difference is, that the cabins are higher, as well as more ſpacious, and that there is but one ſail of a ſquare ſhape. The helm, which is guided by a ſingle man in the cabin of the veſſel, is very large at the extremity which plunges in the water: the bar is long and thick, and, to facilitate its movement, a wheel is fitted to its extremity, and works to and fro on the top of the cabin. There is alſo a veſſel under ſail, and a boat with rowers: the oars are like the paddles which are uſed by the iſlanders of the South Seas. The different modes of fiſhing and bird-catching cannot be exceeded in the correctneſs of their repreſentation. The ſmall figures which animate theſe different pictures are about eight inches high; there are others about eighteen inches; and the large figure to which all the different pictures ſeem to refer, is of the ordinary human proportion. The men are painted red, and have no other clothing but a kind of cincture which is faſtened round the waiſt, and hangs to the knees. The women are painted yellow, and are covered with a tunic which falls from their boſom to their

their ancles. The children are naked, and preſerve the colour of their ſex.

In the funeral ceremony there appears a group of women who form a kind of concert; one plays the flute, with two pipes, and a common mouth-piece, an inſtrument which the Greeks have borrowed from the Egyptians; a young girl beats time with two curvated wands, and a third touches the harp with ten ſtrings; others execute dances before the figure of Death. The entrance of each ſepulchral grotto is guarded by two figures armed with a club, and placed in the ſides of the arch that forms the gateway. The ſecond grotto of El Kab contains very minute deſcriptions of the proceſs of embalming.

ESNÉ, the ancient *Latopolis*.

The temple is placed in the interior part of the city; the portico alone is in good preſervation, the reſt being buried under ruins: twenty-four columns regularly ranged, ſix being in front and four in depth, with their architraves and ceilings, are the only remains of this monument; the capitals of theſe columns are all different, but thoſe members are the moſt elegant,

elegant, and the beſt executed. This temple was dedicated to Jupiter Ammon, as appears from a medallion over the gate of the inner part of the ruin. The hieroglyphics and the pictures repreſent a great number of ſacrifices offered to this divinity, and to rams, which are the emblems of him.

The moſt curious of them deſcribe the offerings made to crocodiles, and the worſhip rendered to the Nile. The triumphs of the ſigns of *Leo* and *Cancer* are equally diſtinguiſhed. The hieroglyphics are ſculptured in relief on the columns. This temple is one of the moſt remarkable in Upper Egypt, as well for the perfect preſervation of the parts which ſtill remain, and their fine execution, as from its very intereſting pictures, which relate to thoſe minutiæ of the Egyptian worſhip, that are the leaſt known. Here alſo is found one of the four remaining zodiacs.

At a league and an half to the north-weſt of Eſné is another temple, which has ever been conſidered as conſecrated to the crocodile. It is in a very ruinous ſtate, though ſeveral ſigns of the zodiac are ſtill ſeen to decorate the ceiling.

Oppoſite Eſné, to the eaſt, and on the right bank of the river, there is a ſmall temple in a very

very dilapidated condition; the only circumſtance peculiar to it, is a gallery formed in the ſolid part of the wall, which winds entirely round the temple. It ſerved, without doubt, for the tricks of the prieſts, in the oracles which they delivered, and the myſteries that accompanied the ordinary initiations: the grand initiations being always celebrated at Thebes, at Apollinopolis Magna, at Denderah, or at Phylœ. The circumference of the temple, for four hundred paces, is ſurrounded with fragments of bricks, which determines the ſite of the city known by the name of Contralatopolis.

TAUD, or TUPHIUM.

The temple is about half a league from the river; it is encloſed in a village, and forms a part of the dwellings of the natives. The remains of this temple, which do not riſe above ten feet from the foundations, denote that it poſſeſſed a very conſiderable extent. The principal pictures repreſent crocodiles with the head of an hawk, as well as the hawks themſelves, and are in a ſtate of perfect preſervation. To the ſouth, and at two hundred paces from the temple, there are the remains of a large pond, which

which may be ſuppoſed to have been contrived for the preſervation of the crocodile, or the ſacred fiſhes.

ERMENT, formerly *Hermuntes*.

This temple is a moſt beautiful and elegant ſtructure, and appears to have been conſecrated to Iſis: five columns of the portico ſtill remain in their proper poſition. The inner part is divided into three apartments; and an opening, contrived in the wall, on the right of the temple, led to the *aditum*, the entrance of which has been forced. This *aditum* appears to have ſerved as the chamber ſet apart for the heifer conſecrated to Iſis. Its ceiling is embelliſhed with aſtronomical figures, and two of the walls are covered with paintings which deſcribe the worſhip rendered to the ſacred animal: the delivery of Iſis is alſo ſculptured there in baſſo-relievo. On the outer wall of the extremity of the temple appears a giraffe, and in the firſt apartment Typhon. Another baſſo-relievo repreſents Typhon in an act of extreme indecency in the preſence of an hawk.

At fifty paces to the eaſt of the temple is a pond deſtined for the uſe of the ſacred crocodile,

dile, whoſe figure appears in various parts of the temple. Ten ſteps, of twelve inches each, form the deſcent to the pond; a circumſtance that allowed the prieſts to walk with the gravity which they always aſſumed in the diſcharge of their functions.

THEBES.

It is ſtill a matter of doubt whether Thebes occupied the two banks of the river. The Nile, as it flows before this city, poſſeſſes a greater breadth than in any other part of Egypt. It is well known that the Egyptians being ignorant of the mode of conſtructing arches, never built bridges. It may, therefore, be aſked, if the communications between the two parts of the city, on the oppoſite banks of the Nile, could have been carried on with the facility neceſſary to their reſpective inhabitants.

The uſe of the monuments here, differs from the application of them in other places. The temples here are only acceſſory to the vaſt palaces of which they formed a part.

The moſt celebrated monuments are on the right bank of the Nile. The city extended to the ſouth, from the Arab village of Luxor, to that of Karnac; which is about three quar-

ters of a league diſtant from it. There are no indications of its extent to the north. Luxor and Karnac are built amidſt the ruins of two Egyptian palaces, which have a very impoſing effect, by the vaſt ſpace they occupy, and the enormous materials employed in their ſtructure.

LUXOR.

The firſt objects which attract the attention on viſiting the palace of Luxor, are two obeliſks of a ſingle block; they are placed in front of a mole at the diſtance of about fourteen paces. Between them and the mole are two coloſſal ſtatues of black granite, about three paces from the mole, and eight from the obeliſks; ſo that, in the ſpace of eleven paces, theſe enormous objects are brought together, each of which, in an inſulated poſition, would aſtoniſh the beholder by its grandeur. The taſte of the Egyptians led them to form maſſes of thoſe objects, which we employ our utmoſt attention to keep in detached ſituations. Their architects may alſo be reproached for the want of ſymmetry which appears in the diſpoſition of theſe monuments. Neither the obeliſks,

nor the coloſſal figures, are in a line with each other, or with the gate.

Theſe defects, in the whole, are, however, forgotten on obſerving the execution of the parts. There is no work of art exiſting, which can bear a compariſon with theſe obeliſks. The barbarians who tumbled down the monuments of Upper Egypt, appear in ſome meaſure to have reſpected theſe; and though they endeavoured to cut one of them at the baſe in order to overturn it, they ſeem, even in this act of violation, to have avoided doing any injury to the figures which enrich it. Theſe figures are diſpoſed in three columns; thoſe in the middle are cut to the depth of two inches; the larger figures in the right and left columns, are about an inch deep, and the ſmall ones about nine lines. The ground of theſe is in its rude ſtate, which gives them a different colour from the middle column, where it is poliſhed with as much care as a precious ſtone. The obeliſks terminate in a ſmall pyramid, whoſe ſupports deſcribe a curve. Their ſize is unequal, and they reſt upon a baſe which is about fifteen feet beneath the ſurface. The two coloſſal figures placed behind them, which are of black granite, are thirty-eight feet in height, and in a ſitting

a ſitting poſture, with their hands reſting on their thighs: the extremities of theſe ſtatues are of indifferent workmanſhip, but ſome of the parts are admirable examples of ſculpture.

To the left, on leaving the mole, is a colonnade, now blended with Turkiſh habitations. The two wings of the building, which were behind the mole, are entirely dilapidated. They led to a ſecond colonnade, which ſtill ſubſiſts, and is formed of two rows of the lotus columns: its total height is fifty-ſix feet, its diameter nine, the ſpace between the capitals thirteen, and the intercolumniation fifteen feet.

At fifteen paces to the right and left of the grand colonnade begin two other rows of columns, whoſe capitals imitate the ſprout of the truncated lotus: the diameter of the columns is five feet, their height thirty, and the intercolumniation eight. This colonnade interſects, at right angles, that of the lotus columns: in the middle is an interval which ſerved as an avenue to the palace, whoſe gate appears in front. It has been walled up by the Chriſtians, who formed a niche in it, which contains their altar. They have clothed it with plaſter, and adorned it with the pictures of their ſaints, in freſco. The portico ſerved as their church, and the

avenue as the grand nave. This gate led to an apartment forty feet ſquare, whoſe ceiling is ſupported by four columns. At the extremity of the palace, without mentioning the other apartments which compoſe it, there is a ſanctuary, ſurrounded by an interval of ſix feet, which may be ſuppoſed to have been the chapel of the palace. The pictures that embelliſh it are very highly finiſhed.

The general plan of this edifice affords every reaſon to conjecture that it was compoſed of about ſixty buildings. The figures with which the walls of the apartments are covered, are leſs connected with religious ſubjects than in any other of the monuments. There are, however, a great number of offerings made to Mendis, who is regarded as the divinity preſiding over generation. He is repreſented as a young man in a laſcivious ſtate, with a whip in his hand. The ſituation of this palace is more pictureſque than that of Karnac, as the buildings face the river. Here are alſo the ruins of a quay, whoſe breadth is fifteen feet, and its length twenty paces.

The inſpection of this ſtructure is alone ſufficient to prove the accumulation in the bed of the Nile. That river, during its increaſe, flows

flows over the quay, and waſhes the foundations of the palace of Luxor. It is not probable that the ancient Egyptians, who have done ſo much to ſecure the eternal duration of their monuments, would have raiſed this palace in ſo low a poſition, if the Nile had not then been ſo far below its foundation, as to relieve them from all diſquietude as to any injury it might receive from the periodical inundation.

KARNAC.

This palace may be conſidered as the habitation of kings; the principal mole is turned towards the Nile, and has an hundred and forty paces in length, by twenty-five of ſolid breadth. It leads to a court of an hundred and ten paces long, and whoſe breadth is equal to it. Two rows of ſix lotus columns, placed in a line with the mole, lead to a portico compoſed of one hundred and thirty columns, in rows of ſixteen deep. In the two middle rows there are ſix lotus columns; and on each ſide are ſeven rows of thoſe of the truncated lotus, which are leſs elevated than the former; the diameter of the former is eleven, and that of the latter ſeven, feet.

The length of this veſtibule is ſeventy-eight paces, and its breadth is the ſame as that of the mole. It was covered throughout, and received light from windows which had been opened above the lotus columns. The foundations having given way in ſome parts, ſeveral of the columns were proſtrate. The fall of the mole which looks to the court, would have drawn after it the whole building, if it had not been conſtructed with immovable ſolidity. To this veſtibule ſucceeded a court, where there had been four obeliſks, of which only one remains: from this court we paſſed into another, decorated with two obeliſks and twelve coloſſal figures, in the form of termini, holding the handle of a pot on the breaſt.

Two other courts lead to the apartment of the king. In a line with the gates are two ſaloons of granite, which appear to have been the apartments of ſtate. It is probable, that at the period when Thebes was built, granite was not ſo much uſed as it has ſince been by the Egyptian kings of Memphis, and the Greek ſovereigns of Alexandria. To the right and left of theſe ſaloons are the apartments of the court. Thoſe of the king and the queen might be diſtinguiſhed in two chambers, whoſe gates

are

are of black granite. They did not appear to be more than twelve feet ſquare. The paintings in the corridors which ſurround the halls of audience, deſcribe the power and wealth of ſovereigns. On the walls are ſculptured caſkets, ſcreens, pearl necklaces, perfume-pots, ſtrong boxes, and hoods enriched with precious ſtones. There are alſo pictures which repreſent different ceremonies of initiation; while others diſplay the progreſs of love.

At an hundred paces to the eaſt of the palace is a long colonnade that ſerves as a portico to the buildings which appear to have been occupied by the king's houſehold: they contain a great number of ſeparate apartments; their form is oblong, and their dimenſions are about twenty-five feet in length, by fifteen in breadth. They are all decorated with pictures. A gate in a very fine ſtyle of architecture, on the eaſtern ſide of the palace, and about four hundred paces from the range of buildings which terminates it, led to this part of the royal habitation.

To the ſouth of the court of obeliſks were four moles, which being in a line with each other, formed on this ſide the avenue to the great palace. This appears to have been the

entrance of the kings of Egypt. The people were admitted no further than the veſtibule, ſupported by the foreſt of columns, which has been already mentioned. The particular audiences were probably given in the halls of granite. The gate of the moſt ſouthern mole was conſtructed of granite, or rather perhaps repaired by it, and was approached by an avenue of ninety lions, many of which are in good preſervation. Their ſtature is coloſſal, and their length about fifteen feet: the interval between them is but ten feet; and they are repreſented as lying down on a baſe about three feet high.

An avenue of ſphinxes interſects it at right angles from eaſt to weſt, and unites with an avenue of rams in the ſame direction. Oppoſite the gate of the little palace of Karnac, the latter avenue ſtretches on to about an hundred fathom from that of Luxor, of which it appears to have been a part.

In front of each of the moles which lead to the court of obeliſks in the great palace, are two and ſometimes four coloſſal figures in ſtone or in granite. They are either ſeated in the poſition of thoſe of Luxor, or ſtanding upright in the action of walking, the arms reſting on their

their ſides, and furniſhed with an inflected poniard.

The ſides of theſe vaſt buildings have ſuffered various accidents, and the interior conſtruction is very defective. Whatever precautions the Egyptians took, in general, to enſure the duration of their monuments, they truſted ſo much to the quality of the air, which is free from every deſtructive principle, that they adorned the exterior parts of them with as much care and elegance as they employed for the decoration of the interior maſonry.

To the ſouth, and at two hundred paces from the flank of theſe moles, is a ſuperb gate, which leads to a ſmall palace, placed on a line with the court of the great palace. This gate, perhaps, is the only piece of Egyptian architecture which would be taken as a model in our day. It is now detached from two moles which flanked it, as they are levelled with the ground. The Egyptian gates in this ſtate are infinitely more beautiful than when they form a part of theſe buildings, whoſe high elevation, by contracting the ſpace they ought to occupy, and overwhelming them, as it were, by its diſproportions, deſtroys their effect. The cornice which terminates them, reſembles,

reſembles, in its inflection, the waving branch of the palm-tree: the diſtinct parts are executed with infinite care. It is covered with pictures both within and without, and it leads to the ſmall palace which has been already mentioned. It conſiſts of fifteen apartments, lighted ſparingly by windows, which are never ſeen in the temples. A double range of rams leads to the ſouth gate, of the ſame proportion as the lions ſituated before the gate of granite.

To the weſt of this palace is a ſmall temple, which ſerves as a chapel to it. Both the paintings and the architecture are very highly finiſhed. To the north of the great palace of Karnac there is the ground-plan of a third ſtructure, which evidently appears from the arrangement of its foundations. A mole was at ſome diſtance before it, and a double range of thirty-two ſphinxes led from thence to the principal gate: there remain only fifteen or eighteen of them, which are more or leſs mutilated.

To the right of this range of the ſphinxes is a ſmall Egyptian houſe built of ſtone, and divided into two apartments of twenty-four feet by fifteen.

To

To the left are other ruins, but leſs diſtinct, of private houſes.

Before the gate were two coloſſal ſtone ſtatues. At forty-five paces to the ſouth of this gate are the baſes of two obeliſks, ſurrounded with the remains of a wall. The maſs of buildings compoſing the palace, in the front of which were the obeliſks, appears to have occupied ninety feet in length, by fifty-five in breadth. More fragments of ſtatues both in black and white granite are to be found there, than on the entire ſurface of the great palace. The greater part of theſe ſtatues repreſent prieſts.

At the extremity of the avenue of lions leading to the moles, there is a kind of iſland occaſioned by the elevation of the ground, and ſurrounded by water at the period of the inundation, where a conſiderable number of ſtatues in black granite are to be found. They are, as it were, packed together in a trench dug in the earth, and lined on both ſides with Egyptian bricks, which determines the epocha when they were buried. They repreſent the figure of a woman ſitting; their reſemblance approaches neareſt to that of the lion, but ſome traces are diſtinguiſhed both of the dog and the cat.

cat. Their hands reſt on their thighs, and one of them holds the handle of a pot, a ſymbol of the divinity among the ancient Egyptians, though none of them have preſerved the ſymbolical bonnet, with which their heads were covered. Theſe magazines were opened in 1760, by an Arab cheik, at the ſolicitation of an Egyptian prieſt named Donaté, who paid an exorbitant ſum for the firſt ſtatue which was taken out of them. They have remained in a ſtate of expoſure to the preſent moment, and have, conſequently, been very much mutilated by travellers, who have been anxious to take away different parts of them.

The pictures which decorate the exterior of theſe palaces repreſent military ſubjects. They conſiſt of ſieges and battles, of treaties of peace, and ſubmiſſions made by the barbarians, as well as the triumphs of the hero who has conquered them. He is repreſented as a young man of ſix feet in height, mounted on a car, reſembling in its form thoſe which were uſed by the Greeks. The ſoldiers which he commands do not poſſeſs one fourth of his ſize. The enemies whom he defeats are repreſented by bearded men, wearing a kind of cap reſembling that of the Spaniards, and dreſſed in tunics with

with pointed ſpots. The arms which the Egyptians employ are the bow and arrows. It ſometimes happens that the Egyptian hero pierces five or ſix of his enemies with the ſame ſhaft. The barbarians carry a buckler. Beſides the bow, which is the principal weapon of the former, they employ the curved ſabre, and the poniard, the javelin, the lance, and the ſtraight ſword. The bridle of the horſes reſembles that which is now uſed in Arabia. In the pictures which repreſent the triumphs of the Egyptian warrior, the priſoners who are brought before him, are bound in a manner equally ingenious and cruel. It is remarkable, that on the moles where an human ſacrifice is repreſented, thoſe who are preparing to ſtrike the blow, have the ſame habits and the ſame countenance as theſe priſoners.

Left Bank of the River.

The principal monuments erected upon this bank, and the only ones which can be reaſonably ſuppoſed to have depended on Thebes, are the Memnonium, or the palace of Memnon, Medinet-abou, another palace, and the two coloſſal

loſſal ſtatues ſo celebrated for their prodigious height.

The Memnonium looks to the eaſt. In one of its courts are ſeen the remains of the celebrated ſtatue of red granite, which may be conſidered as that of Memnon. Its height was ſixty-four feet, and its remains are ſcattered forty feet around it. One of its feet ſubſiſts almoſt entire. Its breadth is four feet and an half, and one of its ears meaſured thirty-nine inches in length. The excavations are ſtill viſible where the wedges were placed, which divided the monument when it was thrown down by Cambyſes. At the entrance of the gate which leads from the ſecond court to the palace, are the remains of a coloſſal ſtatue of granite of leſſer proportions; the head is in perfect preſervation, and of roſe-coloured granite, while the reſt is black. It is the moſt precious monument of the ancient Egyptian ſculpture: the execution is admirable. The Memnonium had not been finiſhed, as well as the greater part of the Egyptian works, where by the ſide of objects but roughly hewn are ſeen examples of exquiſite workmanſhip.

To the ſouth of the palace, and at the foot of the Libycus, in the encloſure of an ancient

Copht convent, there is a little temple of Iſis, which is truly precious from the perfect ſtate of its preſervation, as well as from the execution and intereſting ſubjects of the pictures that it contains.

To the north of the ſame palace there are the ruins of an Egyptian ſtructure, which appears to have belonged to a temple, and to be a much more recent work than any of the other Egyptian monuments: this appears from the care with which the hieroglyphics were engraved, and a peculiar kind of vaulted roof, a portion of which is ſtill entire. It is not formed on the ſame principles as ours, and proves that the Egyptians knew not the modern mode of turning an arch.

Between the Memnonium and the palace of Medinet-abou, are the largeſt coloſſal figures which now remain in Egypt: their baſes are eleven feet in height; though the raiſing of the earth has buried about ſix feet of them. The marks which the Nile has left againſt their ſides, riſe to within twenty-eight inches of the foot of the ſtatues; which proves, that, ſince their conſtruction, a maſs of earth has been formed from the ſediment of the river to the height of eight feet eight inches. The northern coloſſus

coloſſus has been broken in its upper part. A Roman prefect ordered it to be reſtored; on its thighs and legs are various Greek and Latin inſcriptions, which atteſt, that thoſe who wrote them had heard the voice of Memnon reſounding from the ſtatue at the riſing of the ſun.

The height of them is about fifty-eight feet. Their attitude is the ſame as that of the other ſitting figures. Three ſmall female figures accompany each of the coloſſal ſtatues. They are ſtanding on each ſide of the chair, and between the legs of the principal figure.

Between the Memnonium and Medinet-abou, and diſtant about half a league from each of them, are the remains of a great number of coloſſal figures, and the traces of buildings which indicate that theſe two places communicated with each other by ſtructures that filled up the whole ſpace between them. This maſs of edifices appears to have compoſed, according to Diodorus Siculus, the tomb of Oſymandias. We are confirmed in this conjecture by the conformity which exiſts between the monuments in their preſent ſtate, and the extenſive as well as preciſe deſcriptions which that writer has left of pictures which are found in both the palaces. Theſe paintings repreſent

ſent the ſieges of fortified towns, hoſtile invaſions, and victories obtained by the Egyptians. The barbarians with whom they are engaged, as well as themſelves, are repreſented as making uſe of cars, but with this difference, that three of them are placed in each car. The one holds the reins which guide the horſes, the other draws the bow, and the third protects them both with his buckler.

MEDINET-ABOU

Is in a fine ſtate of preſervation; the moſt beautiful feature of it is a periſtyle of ſixty-five paces long, by fifty-five in breadth. It is formed of four ranges of columns, placed on the four ſides of the court. The line of the ſoffits is of unexampled purity and elegance. The columns are ſeven feet in diameter, and forty-five feet in height. Here it is that the materials are the beſt aſſorted to each other. It appears, indeed, that the builder had not only in view the immortality of the monument itſelf, but of all its leſſer parts.

The large figures have generally two inches of relief, and the ſmall hieroglyphics, which

are hollowed in the ſtone, are from one to ſix inches in depth.

The Turks had converted this periſtyle into a moſque, and the kéabé is ſtill there. It is, however, cloſed, and the heaps of rubbiſh riſe, in ſome places, to its cornice. More than ſixty habitations have been built upon the terraces. Near the court are five apartments, two of which appear to have been the treaſury of the palace. The ſtone coffers which belonged to it ſtill ſubſiſt; and near the halls of audience at Karnac, the walls are adorned with the repreſentation and diſplay of the royal riches.

To the north, and on the ſide of the palace, is a ſmall temple that is an appendage of it: it is built on the ſame plan which has been adopted for the ſeveral ſtructures of this kind. The moſt intereſting picture there, repreſents a man embracing the generative parts of ſome divinity, &c. &c. &c.: there is ſome reaſon to believe that this divinity is Mendes. There is alſo a prieſt, who, with a mattock, traces a furrow at his feet, as if he invited him to favour the tillage of the earth.

Amidſt the monuments of ancient Thebes, many

many traces are found of the worſhip of the firſt Chriſtians, during the four hundred years that they enjoyed the free exerciſe of their religion: they appear to have performed their ceremonies even in the temples of their anceſtors. The images of Chriſt and the ſaints are not uncommon there: they are painted in freſco, and decorated with rays of glory. The greater part of the ſtatues which adorn the temples and the palaces, have been mutilated by Chriſtians and Turks. The firſt effaced the repreſentations of animals, which their religious notions held forth as devils; the ſecond undertook to throw down thoſe of men. There is every reaſon to ſuppoſe, that, at a certain epocha, the government encouraged theſe acts of barbariſm; as the zeal for deſtruction has operated in places where it could not have effected its purpoſes, without the aid of great mechanical powers.

The palace of Medinet-abou is ſurrounded with a wall of about forty-five paces in extent. Its upper part is defended by battlements, like thoſe which are repreſented in the baſſo-relievos, at the top of the beſieged towers. The interior of the court repreſents ſeveral combats, and the triumphs of the conqueror: he is ſeated in the back part of his car, and his poſition is ſuch

that he turns his back to the horſes: Egyptian ſoldiers preſent priſoners to him, while others are employed in reckoning the hands and virile members which are in heaps at his feet. There is no reaſon to ſuppoſe, that they mutilated ſuch as had fallen into their hands by the chance of war, as thoſe which are preſented to the conqueror, are repreſented as poſſeſſing the uſe of their members. It is more reaſonable to believe, that the generative parts, thus heaped together, belonged to thoſe who died on the field of battle. The Egyptians bore them away as marks and trophies of victory.

On an exterior wall of the palace, a baſſo-relievo repreſents the hunting of lions, and a hoſtile deſcent by foreign enemies, whoſe appearance reſembles that of the inhabitants of India. The Egyptians oppoſe the invaſion, by land and by ſea, and the barbarians are every where put to the rout. At the lower part of the picture there are both heavy and light armed troops; ſome of them bear only a mace; but the greater number, beſides their baggage, carry a large leathern bottle.

One of the moſt extraordinary pictures appears above a gate at the entrance of the palace: it repreſents a king who is careſſing a young girl;

girl; with one hand he preſſes her boſom, and with the other he raiſes her tunic.

At a league and a half from this palace is a ſmall temple in perfect preſervation. It was conſecrated to Horus, and is ſituated on the border of the cultivated country.

Between this temple and Medinet-abou, ſeveral hills, artificially raiſed, indicate the ſituation of a place formed for races and military exerciſes: its form is that of a rectangular parallelogram; its length is three quarters of a league, by one quarter in breadth.

To the ſouth, at three hundred paces from Medinet-abou, there are the ruins of a ſmall temple, conſecrated to Taut, which was never finiſhed.

Sepulchres of Thebes.

The whole of the mountain Libycus, which begins at half a league to the weſt of the Memnonium, and ends immediately oppoſite to Medinet-abou, is pierced from its baſe to three fourths of its elevation with a great number of ſepulchral grottos. Thoſe which are neareſt the ſurface of the ground are the moſt ſpacious, as well as the moſt decorated; thoſe which are in the moſt elevated part of the moun-

tain, are much more rudely contrived and executed; while ſuch as hold the middle place, bear an adjuſted proportion of ſpace and ornament. Thoſe which belong to the poor are the moſt intereſting, becauſe they always contain ſome repreſentation of the arts which flouriſhed, and the trades which were practiſed, at that epocha. The plan of theſe grottos is in a great meaſure the ſame. A door, opening towards the eaſt, diſplays a gallery of about twenty feet in length, which is ſometimes formed in a ſtraight line, and at other times runs off from the entrance in a right angle: it is indifferently ſupported by columns or pilaſters, of which the number varies from four to ten. At the extremity of the gallery is a well which leads to the catacombs, where the mummies are depoſited. The depth of theſe wells varies from forty to ſixty feet, and they are connected with long ſubterraneous paſſages, rudely ſhaped in the rock, which terminate in a chamber of about thirty feet ſquare; whoſe ſides are ſupported by pilaſters, and contain large remains of the mummies. There are evident traces of numerous other ſubterraneous communications, which probably lead to other chambers, that are at preſent concealed.

In

In the upper gallery are ſculptured in baſſo-relievo, or painted in freſco, a crowd of ſubjects relating to funeral ceremonies. The moſt intereſting pictures which are ſeen there, offer a detail of circumſtances, connected with the ancient inhabitants of the country. There are repreſented their firſt occupations, ſuch as the chaſe and the fiſhery: thence we may trace the progreſs of civilization, in the employments of the ſadler, the cartwright, the potter, the money-changer, the huſbandman, and in the duties and puniſhments of military life. Each grotto is adorned with a ceiling painted with ſubjects of fancy, and whoſe deſign is exactly the ſame as that of the paper-hangings which were faſhionable in France about thirty years ago.

The tombs of the kings are about ſix thouſand four hundred paces from the river. They have been formed in a narrow valley, in the centre of the mountain Libycus. The ancient way thither is not known, and the ſpot is now gained by an artificial paſſage. Theſe ſepulchres occupy a large ravine, which is flanked by the bed of a torrent. The plan of one of theſe tombs will be ſufficient to explain the general diſpoſition of the reſt.

Every grot communicates with the valley by

a large gate, which opens to a gallery hollowed in the rock: its breadth and height are generally about twelve feet, and its length is twenty paces to the ſecond gate, which opens to another gallery of the ſame breadth, and twenty-four feet in length. To the right and left of this gallery are chambers of five feet in breadth and ten feet long. There are found paintings of arms; ſuch as hatchets, poniards, curvated ſabres, ſtraight ſwords, lances, javelins, bows, arrows, quivers, coats of mail, ſhields, implements of huſbandry, vaſes, and trinkets of every kind. The detail of preparing food is alſo repreſented.

It is in one of theſe chambers where we ſaw the two harps which had been copied by Bruce. A third gallery ſucceeds, of the ſame dimenſions as the former, and leads to a chamber above the level of the other apartments, which is eighteen feet ſquare. From this chamber is the entrance to a gallery of thirty-four paces in length: there is alſo an inclining gallery, whoſe length is twenty-eight paces. At its extremity is a corridor of ſixteen paces, leading to a chamber of eleven paces ſquare, which is connected with another of the ſame ſize by a gallery of ſix paces. A ſquare ſaloon then ſucceeds,

ceeds, ſupported by eight pillars: its length is twenty paces, and its breadth twenty. Here is the ſarcophagus which contained the mummy of the king. The Romans made ſome attempts to carry away this ſarcophagus from the grotto where it is depoſited; they had even tried to level the ground, in order to facilitate its removal: but they very ſoon renounced the impracticable enterpriſe.

To the ſaloon of the ſarcophagus, another apartment ſucceeds, of twenty-five paces in breadth, and forty in length. The height of the tomb is ſeven feet, its length eight, and its breadth ſix: the total length of the gallery is two hundred and twenty-five paces. The tombs of the kings throughout their whole extent are covered with pictures and hieroglyphics; but the greater part are painted in freſco, and repreſent the moſt fantaſtic ſubjects that can be conceived. There it was that the Romans caught that idea of the groteſque, which formed the principal ſubject of their compoſitions during the ſecond and third age of the empire. The reſearches into Herculaneum have diſcovered a great number of paintings executed in a ſimilar taſte.

One of the moſt intereſting of theſe grottos contains

contains a ſarcophagus that is ſtill entire and in its place. Its length is ſixteen feet, its height twelve, and its breadth ſix. It ſtill preſerves the lid, adorned with the effigy of the king, which is a ſingle block of granite. The aſtoniſhment that is felt, on reflecting that this enormous maſs was tranſported to the extremity of a ſubterraneous paſſage two hundred paces in length, exceeds all bounds, when it is conſidered that it was worked upon the place where it remains. What difficulties muſt have been ſurmounted, in order to tranſport a weight of many hundred milliers, acroſs the almoſt impracticable roads of the mountain?

Human ſacrifices are continually repreſented. There are alſo two pictures which deſcribe a man ſcattering his ſemen, from which infants appear inſtantly to ſpring forth.

From the time of Strabo, there were reckoned ſeventeen tombs of kings; and we ſhall ſtill find the ſame number, if we may comprehend in this enumeration a ſuperb grotto, whoſe plan is equally large and beautiful with that of the ſepulchres of the Theban ſovereigns.

This grotto is half a league to the north of the Memnonium, and is ſcooped out at the bottom of a mountain, whoſe encloſure con-

tains many other tombs: the entrance of ſeveral of them is cloſed, and the greater part of them have been violated. It appears that thoſe of the ancient Egyptians who had remained faithful to their worſhip, endeavoured, from reſpect for the memory of their princes, to conceal the knowledge of their ſepulchres, either from their conquerors, or the profeſſors of other religions.

Two of theſe grottos remain unfiniſhed; a third is altogether without ſculpture, and ſome others offer to the view ſeveral decorative objects in a very imperfect ſtate: here it is that the magnificence of the Egyptians diſplays its utmoſt pride. It could not require leſs than a long reign to complete a work of this extraordinary nature, where a very limited number of workmen could be employed at the ſame time. The ancient Egyptians, from the king to the loweſt of his ſubjects, were very attentive to the conſtruction of their burying-places, in the firm belief that, after ſeveral thouſand years, the ſoul would return to inhabit the body, if, during that time, it ſhould have remained undiſturbed. Hence proceeded the cuſtom of embalming, and the poſition of

ſepulchres

ſepulchres in places inacceſſible to the inundation of the river.

In the neighbourhood of the Memnonium, and among the grottos of private individuals, many are found which are ſtill filled with the fragments of mummies. When the Arabs, who conſider the grottos as the property of each family, apprehend that they may be viſited by ſtrangers, they ſet fire to the mummies which they contain, in order to turn the curious from the reſearch. There are ſome of theſe caverns ſtill untouched; as the perſevering traveller has not yet diſcovered them.

The ſepulchres of the rich, however, are exhauſted. None of the mummies which are ſold by the people of the country are dreſſed in the envelope, upon which the figure of death was painted. A few fragments of theſe envelopes are all which now appears. It is indeed very extraordinary, that, to this moment, no traveller has found the manuſcripts on the papyrus, which the mummies of diſtinguiſhed perſons never fail to encloſe: theſe manuſcripts are, without contradiction, the moſt ancient that have been preſerved; and appear to contain the prayers made for the dead and by their particu-

lar

lar direction. They are written in hieroglyphics or characters, and are decorated with drawings that reſemble the pictures which cover the walls of the ſepulchres.

Many of the mummies have the nails both of their hands and feet gilt. Two rolls of the papyrus are ſometimes found with them, which are often placed under the arm-pits, though they are alſo depoſited in the diviſion of the thighs, and near the organs of generation. The French, during their ſtay in Egypt, found eight or ten of theſe manuſcripts entire.

El Gournon.

The ruins of the Egyptian temple, which is ſeen at El Gournon, an Arab village, plainly indicate that it was conſtructed upon a very different plan from the other monuments of this kind; though it yields to them in nothing. The name of the city to which it belonged is not known.

KOUS. *Apollinopolis Parva.*

There are no other remains of this ancient city, than the entablature of a gate, in the ſtyle of

of that of Thebes, which is buried in the earth to one third of its height. On the ſmall ſquare block that riſes from the cornice, is a Greek inſcription, which atteſts that one of the Ptolomies viſited the monument with the queen his wife. There is a ſimilar inſcription at Denderah, at Koum-ombos, at Gawel-ſharkie. It is remarkable, that, at this epocha, the Greek kings of Egypt appeared to entertain very little reſpect for the Egyptian worſhip, ſince they effaced the hieroglyphics and pictures of the temples, to ſubſtitute their inſcriptions.

KEFT. *Coptos.*

There are no other evidences of the ruins of this city, than the accumulation of ſoil, ſome fragments of granite, and a few ſarcophagi, which may have been tranſported there at a ſubſequent period. All the Egyptian cities were built on eminences raiſed by the hands of man: their form was generally ſquare, and ſurrounded with walls of crude brick, whoſe thickneſs was commonly about thirty feet. Coptos, under the reign of the ſecond Ptolomy, was the mart for the commerce of India.

Kennè,

Kennè, a city of the Arabs, at the distance of four leagues from it, has since succeeded to its mercantile character.

DENDERAH. *Tentyres.*

This ancient city was situated half a league from the river on the Libycan bank: indeed the principal part of the Egyptian cities were built at this distance from the Nile. There are still at Denderah three temples; the largest, which is consecrated to Isis, is the best preserved monument in Egypt. None of the materials which have been employed in it have suffered, any more than those that served for the construction of Edfou and Koum-ombos.

The execution of the figures engraved on the exterior and interior walls at Denderah, is an example of the highest point of perfection which the Egyptians attained. All the minutiæ of their dress are finished with a purity and delicacy which it is almost impossible to conceive, when the impracticable nature of the stone is considered.

The great temple of Isis is built very much on the same plan as that of Edfou. The figure of the divinity to which it was consecrated, is multiplied

multiplied in every part; in its pictures, in its elegant frize, even on the four faces on the capitals of the columns which ſupport the portico, and in the ſaloon which ſucceeds to it.

The elevation of the temple is ſeventy-two paces in breadth, and an hundred and forty-five feet in length. A gate, in a very pure taſte, and reſembling that of Karnac, opened towards the temple, from which it was ſeparated by a very ſpacious court. The portico has ſixty paces in length, and thirty in breadth. Its moſt remarkable decoration is the great zodiac divided into two bands: it enriches the ceiling of the laſt intercolumniations to the right and left. Indeed it was under the porticos of temples, that the Egyptians generally repreſented their aſtronomical ſubjects; as if they wiſhed to command at the ſame time a veneration for religion and a love for the ſciences.

The ſaloon which ſucceeds to the portico is ſupported by ſix columns, whoſe capitals diſplay four figures of Iſis with the ears of a cat. It is a ſquare of twenty-four paces. The ſecond apartment is ten paces long, and twenty-four in breadth; the third is of the ſame dimenſions. The *aditum*, which ſucceeds, has twenty paces in length, and ſix in breadth. It is inſulated,

ſulated, as at Phylœ, by two other apartments placed on each ſide. It may be preſumed, that a corridor, running behind it, iſolates it alſo in that direction. In the ſecond ſaloon, to the right and left, are two ſtair-caſes which lead to the terrace of the temple: they conſiſt of ſteps two inches in height, and twenty in length. The compartments of the walls are decorated with pictures, that diſplay a great number of female figures; a circumſtance which juſtifies the belief, in direct contradiction to the received opinion, that women were employed in the ſervice of the temples.

On the terrace of the great temple there is a ſmall one, and the columns reſemble thoſe of the portico: they are ten feet in height. This temple forms a ſquare of nine feet; and is the portico of a chapel, of which there are no other traces. In an inner court of the temple is an apartment which is adorned with another zodiac; it is circular, and occupies one entire half of the ceiling, the apartment itſelf appearing to be altogether conſecrated to aſtronomy: it is ſeparated from another aſtronomical picture by a female figure, whoſe ſexual parts have been mutilated. It is to be remarked at Denderah, that all the front figures are per-

fectly well executed, while in every other place they are but indifferent, though the profiles are generally full of grace.

The ſmall Temple of Iſis.

Behind, and ten paces from, the great temple, there is another, which appears alſo to be conſecrated to Iſis. It is a ſquare ſtructure, and each angle meaſures ſeventeen paces on the outſide. It is divided into two apartments. The firſt is fourteen paces in length and four in breadth. Three gates open into this apartment, and thoſe on the ſides lead into the corridors which iſolate the *aditum*; their length is ten paces, and their breadth five feet: through their whole extent they are decorated with pictures. The *aditum* is ten paces in length, and ſix broad. There are more lights or windows in the temples of Denderah, than in thoſe which are ſituated more to the ſouth. There are two ſpiracles at leaſt in every apartment, and on each of them a diſk is ſculptured ſcattering its rays around.

The Typhonium of Denderah.

It is ſituated to the right of the gate which leads to the great temple. It is peripteral, a

ſquare of thirty-four paces, and compoſed of three apartments. The *aditum* is iſolated by two corridors entirely filled up. The ſubjects of the pictures are nearly the ſame as thoſe of the Typhonium of Edfou, and appear to preſent an hiſtory of the birth of Harpocrates, and of the precautions which he employed to ſave himſelf from the purſuits of Typhon. In front, and fifty paces to the north of the gate, are the ruins of a temple, which has never been finiſhed. It was peripteral like the firſt, and had four columns in front and five on each ſide: the capitals are ſcarcely made out, and ſeem to have been the trial of a new kind of ornament attempted by the Egyptians. To the ſouth, and about nine hundred paces from the great temple, are the ruins of a gate, which appeared to have been that of the temple of Athos, the Venus of the Greeks, who is well known to have been worſhipped at Denderah. The ruins of the city, conſiſting of vaſt heaps of burned bricks, of ſhattered vaſes, though ſome were found entire, and a great quantity of porphyry fragments, occupied a ſpace of eighteen hundred paces ſquare.

GARVEL-SHARKIÉ. *Antæopolis.*

There remains of this city nothing more than the portico of a conſiderable temple; the ruins of a quay, and thoſe of a ſmall peripteral temple. The portico is compoſed of eighteen columns, of which ſix are in front, and three in depth. Its length is forty-five paces, and its breadth eighteen. The capitals repreſent the head of the palm-tree, but their proportions were much leſs elegant than that of the capitals of Phylæ and Eſné. The workmanſhip was not ſo elegant as that of the two preceding temples; which may rather be attributed to the calcareous ſtone employed in building it. At ninety paces from the portico to the ſouth, and in a line with the gate, is a chapel formed of a ſingle ſtone, being chiſelled in a block of ſeven feet and an half ſquare. As this chapel muſt have been placed in the *aditum*, it neceſſarily gives the length of the temple. On the frize of the gate is a Greek inſcription, the ſame as that of Kous. At a league to the ſouth-eaſt of Garvel-ſharkié, and in the Arabian Mountain, is a vaſt quarry, whence the ſtone muſt have been brought which was employed in the conſtruction of the town. It is four

four hundred feet in breadth, and ſix hundred in length. On the upper part of it there are tracings which explained the manner in which the ſtone was cut. On certain pillars of the quarry there appears an Egyptian inſcription, in characters ſimilar to thoſe on the rolls of the papyrus.

To the north of theſe quarries are the ſepulchral grottos of the city, which are formed with greater care than thoſe in the vicinity of Thebes. The Egyptians have imitated their arched roofs wherever it was in their power. The grottos are vaulted; and an arched door opens into an apartment, on two ſides of which are niches which contain figures of Death. The wells contrived behind the angles lead to the catacombs.

SIOUT. *Lycopolis.*

Some columns of granite and marble which are ſeen at the entrance of the city, on the ſide of the river, are the only remains of Lycopolis; whoſe ſituation receives a more decided authority from the great number of grottos which have been formed in the Libycus. There are more particularly to be diſtinguiſhed, three

grottos, and a ſepulchral chapel cut in the rock. The plan of the latter bears a perfect reſemblance to the temples of Upper Egypt. The pictures are in high preſervation; and one of them repreſents the march of ſoldiers armed with lances and bucklers. The gate of theſe tombs is adorned, both in its front and embraſure, with two figures of men armed with clubs, as if they were the guardians of it. In the catacombs of Siout are found ſome mummies of men, and a great many of jackals. Travellers have, till now, conſidered as a ſepulchral grotto, a vaſt quarry like that of Garvel-ſharkié.

SCHIEKABADÉ. *Antinoë*, formerly *Beſa*.

There is no trace whatever of the ancient Egyptian city. It is well known that when Adrian viſited Egypt, he ordered a city, which is now one heap of ruins, to be built in honour of his favourite Antinous, who died during the journey. There are the ruins of a triumphal arch, placed on the weſtern bank of the river; of a theatre to the ſouth of the town; of a *ſtadium* or hippodrome to the eaſt; and of a ſepulchral monument to the north. The prevailing

prevailing order is the Corinthian. The gate of the theatre ſtill remains, and is enriched with four Corinthian columns.

The theatre is deſtroyed, but the plan of it is ſtill viſible. A ſtreet of about half a league in length, led from the theatre to the monument, of which ſome ſhattered parts alone remain. This ſtreet was adorned with a portico, whoſe columns were of the ſame order as thoſe of *Pæſtum*. At about two thirds of its length, there was a ſmall ſquare decorated with four Corinthian ſtatues, which were probably intended to ſupport ſtatues. The triumphal arch communicated with the ſtadium, by a ſtreet which ran in a ſtraight line from eaſt to weſt, and interſected the former ſtreet at right angles. It was alſo adorned with porticos of Pæſtum columns. In the latter ſtreet there are the ruins of ſome private houſes and a public bath. It is terminated by a gate, which is like that of the theatre. The ſtadium or hippodrome is in ſome ſtate of preſervation. Its total length is one hundred and ſixty-five fathom. But the meaſure of the courſe ought to be taken on the *ſpina*, whoſe length is two Roman ſtadia of ſeventy-five fathom three feet. Heaps of ſand conceal the northern ſide of the

hippodrome. Its ſouthern ſide, which is elevated as well as the other, thirty feet, is ſupported by a wall conſtructed of calcareous ſtone. About half its length, is a building which contains two flights of ſteps, with an empty niche between them, that led to the rows of ſeats. The judges of the games had a diſtinguiſhed place in the centre of the curve. Fragments of columns which decorated this building, are ſtill viſible. The Romans in all their ſtructures appear not only to have had in view the accommodation of the citizens but the effect of the coup d'œil; while the Egyptians ſeldom thought of chooſing thoſe ſituations where their monuments would be ſeen to the greateſt advantage.

Antinoë was built in three or four years, in the middle of the Egyptian city called Beſa; and in that ſhort period it was enriched with all thoſe embelliſhments which pre-eminently diſtinguiſh the works of the Greeks and Romans. Fragments of granite, of porphyry, of the white marble of Italy, and even of the marble of Paros, form a large part of the immenſe rubbiſh of this city. There is ſtill ſeen in the ſtreet which leads from the triumphal gate to the ſtadium, a torſo of Antinous, in white marble,

marble. It is a Latin work, and finely executed.

ASCHMOUNEIN. *Hermopolis Magna.*

The ruins of the ancient city of Hermes are about a league and an half from the river, on the ſide of the Libycus. They are ſituated in a fine plain, and occupy a ſpace of a league and an half in length, and half a league in breadth. The portico of the great temple, conſecrated to Hermes, is all that remains. It looks to the ſouth-eaſt, and is compoſed of ranges of columns reſembling the truncated lotus: they are conſtructed of a calcareous ſtone, like that of Garvel-ſharkié. The pictures and hieroglyphics are very well executed; and relate principally to *Taut*, the Hermes of the Greeks, to whom the temple was dedicated. Thoſe travellers muſt have been miſtaken who have ſuppoſed that they ſaw the colour of gold, which is very rare in the Egyptian monuments. Among the ruins we found a capital of the Ionic order.

Fayoum.

It was in the vicinity of the lake Keroun, in the province of the ſame name, and was one

one of the two labyrinths. But whatever certain travellers may ſay, there is no ruin whatever of this vaſt edifice. There is, indeed, about two leagues to the ſouth of the lake Keroun, a ſtructure which may have belonged to a temple. It appears to have ſerved formerly as a limit between the cultivated country and the deſert. Many temples of Upper Egypt were built in the ſame poſition. This is not decorated with any picture, but ſuch as is common to every ſacred edifice. It conſiſts of a winged globe, with a ſerpent on each ſide of it. We found there alſo, a ſmall portable altar. In the vicinity of this temple there is a large heap of ruins which mark the ſituation of an ancient city. Thoſe who affirm the exiſtence of the ancient city of Arſinoë, the capital of the province known under the name of Fayoum, determine its ſituation to have been near the Arab city, called *Medinet el Fars*. In the defile which leads from the province of Beniſouef to that of Fayoum, there are the remains of the two large pyramids of Haonara and Illahon. They are at the greateſt ſouthern diſtance of any that are known.

The

The Pyramids of SAKKARA. *Memphis.*

The ruins of Memphis, the ſecond capital of Egypt, according to the order of time, are found in the Turkiſh villages of *Metrahenny* and *Mohannan*. Memphis appears to have occupied a ſurface of a league and an half in length, by one league in breadth. The temples, palaces, and public edifices were placed on eminences; while the dwellings of individuals, which were formed of unburned bricks, occupied the level plain. It is on theſe heights, where the Arab villages are ſituated, that the fragments of granite, of marble, and antique pottery are found, which indicate the ſituation of a large city. To the north of Metrahenny, and between that village and Mohannan, is a large plain, which may be reaſonably ſuppoſed to contain the ruins of the celebrated temple of *Phtha*, the Vulcan of the Greeks. This monument was the proudeſt boaſt of ancient Memphis. Its remains diſplay many columns of granite, and fragments of the ſame ſtone, enriched with baſſo-relievos, as well as thoſe of a coloſſal ſtatue, about thirty-five feet in height. The village of Mohannan poſſeſſes alſo ſome remains of antiquity. It will not

be

be conſidered with ſurpriſe that ſo few traces ſhould be found of the ſite of this great city, whoſe name has been preſerved for theſe thouſand years in that of *Meuf*, when it is known that its moſt precious materials have been employed in the conſtruction of Alexandria; and that two capital cities, Foſtat and Maſr, have been built within the diſtance of three leagues. There is ſtill ſeen at the citadel of Cairo, in the ſaloon called the divan of Joſeph, a great number of granite columns of a ſingle block, which muſt have been taken from theſe ruins. Similar columns are alſo found near the Arab aqueduct, which conducts the waters of Old Cairo to the citadel: but they have been retouched by the Greeks, who added an aſtragal to them, an ornament unknown to the Egyptian architects. Many of the columns of granite, porphyry, and marble, which once adorned the temples of Lower Egypt, may now be found in the Mahometan moſques, of which they form the principal decorations.

To the ſouth-eaſt, and at half a league from the ſite of Memphis, the cultivated country ceaſes, and the deſert begins. There it is that the pyramids are ſeen, which now bear the name

name of the village of *Sakkara*, which is the neareſt to them. They muſt have ſerved as ſepulchres to the greater number of kings who have governed Memphis: thirty of them are ſtill remaining; but in ſize, as well as workmanſhip, they are inferior to thoſe of Gizé: there are the traces of many others. A cloſe inſpection of the laſt ſuggeſts an opinion, that, to diminiſh the labour in erecting the pyramids, the Egyptians choſe an elevated piece of ground, which they made as it were the kernel of the ſtructure; ſo that nothing more was then neceſſary than a coating of ſtone, of the thickneſs which circumſtances required.

Among the pyramids there is one which is compoſed only of three courſes of ſtone, diſpoſed by ſtages; another, which had been begun on a plan that would have carried it to at leaſt as great an height as the loftieſt of thoſe at Gizé: the enterpriſe, however, was interrupted; and to terminate it ſuddenly, it was finiſhed in a curve. The third is built of bricks, and has been opened: the diſtribution of the interior part reſembles that of the great pyramid. In the deſert of Sakkara there is a great number of ſubterraneous grottos, where not only human mummies were depoſited, but alſo a great

a great number of mummies of the ibis. Theſe ſubterraneous grottos form a long gallery, divided into many receſſes, on each ſide of which are nooks or niches, eight feet high and ſix wide: theſe contain the pots which encloſe the mummies of the ibis, and are placed like bottles in a cellar. It is probable that Memphis was the ſepulchre of all the ibis's which died in the temples or were found in different parts of Egypt.

Thebes appears formerly to have enjoyed the extraordinary privilege of burying the ſacred animals. All which are found there were the object of Egyptian worſhip; as the hawk, the ibis, different ſorts of fiſh, dogs, jackals, cats, and ſerpents.

The ſpot which is occupied by the pyramids of Sakkara, is ſeven leagues in length from north to ſouth, by two leagues and a half in breadth from eaſt to weſt; there are found on it fragments of purification-vaſes in granite, alabaſter, and porphyry; a taſte for which precious materials was introduced at the time when Memphis flouriſhed.

The pyramids, which are the northernmoſt from Sakkara, are about three leagues diſtant from thoſe of Gizé. It is probable that the whole

whole plain of mummies, which is ſeen to the weſt of Memphis, was ſolely appropriated to the ſepulture of kings, prieſts, and nobles; but the moſt intereſting ſepulchral objects are thoſe grottos which are the tombs of the people, and are to be ſeen in the Mokaltun, to the eaſt of the river. The Egyptians, in burying their dead in the deſert, conformed to one of their moſt ancient and wiſe laws, which forbid a dead body to be interred where a tree would grow.

The Pyramids of Gizé.

The pyramids of Gizé are ſix in number; three of them are large, and the others ſmall: they are placed to the ſouth-weſt of, and in a line with the others, and have ſerved as mauſoleums to three kings of Memphis: the largeſt is that of *Cheops*, the ſecond was built by *Chephren*, and the third by *Mycerimes*. The eaſternmoſt is alſo the moſt elevated, though it does not appear ſo high as that which ſucceeds to it, and the ſecond is placed on a rock which is forty feet above the level of the earth.

The great pyramid is four hundred and thirty feet in height by ſeven hundred and four at its baſe. It was opened by an Arabian caliph.

caliph. The king who conſtructed it, had done every thing in his power to conceal his ſepulchre. His ſarcophagus is placed in a ſepulchre lined with granite, which was never employed but in thoſe places where it was deſigned to render an entrance of the utmoſt difficulty. All the pyramids are built of *numiſmal* ſtones, hewn from the quarries of Mokaltun, in that part known by the name of the *Trojan Mountains*. They are ſituated on the Arab bank, and at the diſtance of five leagues.

The third pyramid has been coated with granite. The eaſtern pyramid is ſurrounded with many others which are inferior to it, and appear to have been the ſepulchres of the royal houſehold. Round the ſecond pyramid the rock is cut in the form of a wall, and ſepulchral grottos have been hollowed in it. On the upper part of one of them there is an imitation of the trunk of a palm-tree. To the eaſt of the third pyramid there are the ruins of a temple, which might denote that the opening of this pyramid related to the Nile.

In the line, and to the eaſt of the ſecond pyramid, is the ſphinx which is mentioned by every traveller. The length of the rock to which

which the form of this chimerical animal has been given, is about ninety-five feet; its height, from the knees to the top of the head, is thirty-eight feet. The ancients very generally believed, that there was a paſſage in the body of the ſphinx, which led by ſubterraneous channels to the interior of the pyramid. It is ſtill indeed conjectured, that beneath theſe enormous maſſes caverns have been dug, which ſome authors ſuppoſe to have been employed in the myſteries of initiation. On the head of the ſphinx there is a hole of five feet in depth; and it may even extend further: there are alſo the appearances of another opening, of the ſame kind, on the back of this figure. The head of the ſphinx bears the lineaments of a negro; a reſemblance which is common to all the figures ſeen on Egyptian monuments, and deprived of the noſe. No traveller has ſpoken of the ſepulchral grottos, which are rather numerous in the vicinity of the two principal pyramids. They contain, in a great meaſure, the ſame objects as thoſe of Upper Egypt, with this difference only, that the execution of ſome of them is in a ſuperior ſtyle of excellence. The pyramids comprehended a vaſt plan, which, though imperfect in the detail, produced a

ſtupendous whole. It contained ſeveral temples, and a ſuperb cauſeway whoſe remains are viſible, and which ſerved as a communication between Memphis and the pyramids.

MATARIÉ. *Heliopolis.*

The ruins of this ancient city are in the vicinity of the Arab village Matarié. The only remains of its monuments are an obeliſk, inferior in workmanſhip to thoſe of Upper Egypt, but ſuperior to thoſe of Alexandria, a mutilated ſphinx, and ſome fragments of columns ornamented with hieroglyphics. The ſituation of the city is denoted by an encloſure of unburnt bricks in the form of a rectangular parallelogram.

LETTER

OF

CITIZEN DEROZIERE THE YOUNGER,

Engineer-Mineralogiſt, and Member of the Commiſſion of Arts and Sciences in Egypt, addreſſed to his Father, a Notary at Melun; dated Cairo.

I HAVE employed all the means in my power to aſcend various heights, as well in the deſerts of Libya, as in thoſe between Egypt and the Red Sea. My principal journey was from Heſney to Coſſeir, a port of the Red Sea, where the commerce between Egypt and Arabia is tranſacted. The French were preparing to march, in order to get poſſeſſion of that point, at the moment when I arrived at Heſney; I determined, therefore, to accompany them. This journey is long and laborious, and performed on dromedaries, as horſes would be incapable of ſupporting the fatigue.

I have done every thing in Egypt which it was poſſible for me to accompliſh. The jour-

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ney which I have juſt completed was the only one that could be intereſting to me. It was an object of importance to become acquainted with the mineralogy of Upper Egypt, and particularly of that part of it which is ſituate between Egypt and the Red Sea: theſe diſtricts had never been examined by any naturaliſt; ſome of them had not been even viſited by any traveller; and their poſition, which is not correctly known, has been placed, at a venture, on the geographical charts, from ſuch information as could be obtained from ſome inhabitants of the country.

In the purſuit of theſe reſearches I had an opportunity of ſeeing, in the moſt complete detail, the monuments of the ancient Egyptians, with which this part of Egypt ſtill abounds.

I employed twenty-two days in examining the ruins of ancient Thebes, which, if it really occupied the ſpace now aſſigned to it, could not have been leſs than Paris.

Thoſe who are acquainted with the moſt diſtinguiſhed monuments of Rome and of Greece, will, nevertheleſs, view with aſtoniſhment the ancient monuments of Egypt. They will there perceive the ſource from whence the Greeks have

have derived almoſt every thing which we admire in their architecture.

The greater part of the Egyptian monuments conſiſt of temples, whoſe interior arrangement is almoſt always formed on the ſame plan. The acceſſory buildings are ſubject to a greater degree of variation: they are in general very fine porticos, which have from four to ſix columns in front, with three or four in depth, and whoſe capitals, almoſt always differing from each other, produce a very ſingular effect, but by no means diſagreeable to the eye.

In order to arrive at theſe porticos it is ſometimes neceſſary to traverſe large courts, furniſhed with ranges of columns, whoſe capitals preſent the ſame variety. The ſhafts of theſe columns are always covered with hieroglyphics, and various ſculptures: theſe hieroglyphics, which were the characters of the ſacred, and, perhaps, alſo of the vulgar language of the ancient Egyptians, abound every where; there is not a part of the Egyptian buildings which is not covered with them; they are even ſeen on the walls which ſometimes encloſe their courts and their temples.

Among the acceſſory ſtructures, that accompany the temples, are the moles, which ſome-

times ſerve as gates. They are lofty ſquare towers, or rather truncated pyramids, two of which are joined together by their upper parts; and the ſpace that is left in their lower parts ſerves as a paſſage into the temple. Although theſe buildings are ſometimes more than eighty feet in height, they are frequently covered with baſſo-relievos, chiſelled with the greateſt delicacy. The deſign indeed is not very correct, for the excellence of the Egyptian ſculptors diſplays itſelf principally in the execution.

Some of theſe moles are almoſt entirely ſolid, and have no other cavity but ſuch as is neceſſary for a ſtair-caſe, which proceeds in a right line from the bottom of one mole to the top of that adjoining to it: their ſummits compoſe a terrace. Others of them contain an innumerable quantity of chambers, which appear to have been deſigned for different acts of religion; ſuch as embalming, ſepulture, &c. In many places there are pictures which repreſent the practice of embalming, which was one of the moſt holy ceremonies among the Egyptians, and was excluſively entruſted to the prieſts. They are repreſented in theſe functions with the head of an animal, either of a wolf, a fox, or a ram: they were probably the

the marks with which they covered their viſage in order to remain unknown, or to obtain that reſpect which they would not have ſecured without this kind of ornament.

From beneath the porticos which I have already mentioned, there appears a long ſuite of chambers, whoſe doors have the ſame ornament, and range perfectly with each other; but their dimenſions vary. They continue to diminiſh in proportion as they advance to the laſt chamber, which is called the ſanctuary of the temple.

In ſome of theſe monuments the ground riſes gradually from the portico to the ſanctuary. This expedient, which we have not the opportunity of employing in our modern conſtructions, produces a very ſtriking effect in the perſpective, and enlarges, to a great degree, the interior appearance of the temples. As the light enters only from the porticos, the obſcurity, which increaſes from chamber to chamber, greatly heightens that effect, in affording but a very indiſtinct view of the moſt diſtant parts; and as the gates are exactly alike in their form and ornament, the difference of their proportions is attributed to a greater degree of diſtance than actually exiſts.

Such

Such is the evident effect, though it may perhaps be allowing the Egyptians more art than they really poſſeſſed, by ſuppoſing that this appearance of their buildings was produced by preconceived deſign.

The chambers have this particular character, that their breadth is greater than their depth. On each ſide there are very narrow corridors, which lead to a multitude of ſmall and very dark chambers; which have, without doubt, ſerved as tombs. On entering them we were aſſailed by thouſands of bats, which ſoon extinguiſhed our lights, and during the ſhort time neceſſary to take a plan, our faces were frequently ſtruck by theſe diſguſting animals.

The horned ſerpents, which were among the objects of Egyptian adoration, are very common in this country: I narrowly eſcaped being bit by one of them in a grotto of Thebes; but that is among the leſſer dangers which preſent themſelves in Egypt, &c.

THE END.

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